

THE
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APPROPRIATIONS FOR 1877.

FOR many years it has been one of the earliest labors of the Prudential Committee, after each successive Annual Meeting, to determine the amount of the disbursements for the ensuing calendar year. Owing to the monetary crisis through which we have been passing for three years and more, the question has proved of late to be one of special difficulty. It was so preëminently last year, as many will remember. Unfortunately the disturbing and perplexing elements of the case, even now, are not wholly eliminated. The present financial year began with a debt of \$31,050.22; and the business of the country has not resumed as yet its normal condition. It is needful, therefore, to proceed with the utmost caution.

But the duty of the Committee has been made as easy as practicable, in one important particular; and they have great pleasure in acknowledging the fact. *The missionaries have taken special pains to lessen their embarrassments*. And though it is found impossible to grant all which these brethren have asked; though it is needful, indeed, to deny requests which are sustained by very strong arguments, their cheerful acquiescence may be confidently assumed.

THE DEMAND FROM ABROAD.

The work of the Board was never more promising, and the need of enlarged resources was never more urgent. Hundreds of towns and cities, hitherto unreached, are open to effort, and some now occupied by no helper are literally begging for teachers and preachers. Throughout the Turkish empire there is a most encouraging spirit of inquiry, to meet which more laborers are required, more schools should be established, more men and women put in training for teachers and evangelists, and more publications scattered from the press. A missionary in India reports a dozen delegations from as many different towns, coming to him for religious teachers, and going back unsupplied, while he denied himself and his family, to the last degree, to keep one or more native agents in the field.

The missions in China require reinforcement to hold the ground already gained, and to be ready for coming events; and it is hardly possible to exag-

gerate the importance of improving the opportunity now offered in Japan. The call from that country has had no parallel in the history of missions; and the next ten years must largely determine the question of the religious character of that empire for the century to come.

And what shall we say of Africa, and the fine base of operations offered us by the Zulu Mission, for a great work in the interior; of Spain, with its two churches already gathered, and the call for evangelists there; of Mexico, and the pressing need of two families at once, to aid in developing a work so well begun; of the promise in Austria; of Micronesia, where the native agency is forming new stations ever more and more westward; and what, lastly, of the demonstration offered by the Dakota Mission of the power of a Christian civilization over the Indian tribes, and the need of enlargement there! In a word, what shall we say of the calls from abroad,—of the duty and the privilege of the hour! What greater duty, what higher privilege is allotted to the missionaries who have given their lives to making the gospel known to the unevangelized, than to Christians at home? Are we not all laborers together unto the kingdom of God, bound by a common consecration to Christ?

THE WISH OF THE CHURCHES.

But strong as are the claims of the missions, the Committee must not forget that they are simply almoners for the churches. Hence their first and chief inquiry has been, "What scale of expenditure will the constituency of the Board approve?" For reasons which will at once suggest themselves to all, it is very undesirable to adopt any other basis than this. Information has been sought in this regard, therefore, somewhat extensively. Pastors and others have been asked to afford such assistance as might be in their power. Pledges were not called for, as some have supposed, but opinions and suggestions.

Many responses have been received, all of them kind, and all of them helpful, though in ways which are somewhat divergent. Some give assurance of definite sums that may be confidently looked for. Some cherish the hope that larger offerings may be made this year than have been made in the past. Some volunteer a promise that more strenuous endeavors shall be made, though with uncertain expectations as to the issue. Some predict a decided advance, with no misgivings whatever. In a few instances, for special reasons, a decrease in the contributions is apprehended. The replies that belong to this class, on the whole, may be regarded as encouraging.

Some of the letters refer, specifically and formally, to the question of retrenchment. A few recommend a lower expenditure. More of them favor a certain degree of enlargement. Others seem to think that, in the present financial condition of the country, no material change can be wisely made. A brother who is intimately connected with the operations of the American Home Missionary Society, writes as follows: "The probability is, in my view, that the amount received into the treasury, the coming year, will not vary much from that of the last. If it were possible to enlarge operations somewhat in Japan and Mexico, I think it would be well; but were I on the Prudential Committee, I should not be willing to increase the debt."

The resultant impression which the communications of pastors and others

are fitted to make, seems to be that, while a gradual expansion of our work is eminently desirable, especially in certain fields, the maturest judgment will hesitate, in the circumstances, to go beyond the appropriations of 1876.

The communication of another brother who is deeply interested in the home work suggests, as the true solution of a very perplexing problem, "*a reasonable advance on the average contributions of the last four years.*" In this way, as he believes, we shall obtain "a sound providential basis." It is certainly a striking and instructive coincidence that he, too, as many others have done, takes us back to the appropriations of last year, as the following statement will show:—

Average donations for four years	\$371,558
Average legacies for four years	83,880
Average miscellaneous receipts for four years	7,754
Making a total of	463,192
Add 2½ per cent., for a very moderate advance	11,579
And we have, as the result	474,771

THE CONCLUSION.

The Committee have found themselves shut up to a decision which they would gladly have avoided. They are confident that the highest prosperity of the missions calls for a larger expenditure. They are just as confident, not only that the constituency of the Board is able to furnish the requisite means, but that their own highest prosperity would be promoted by their doing so. Still the voice of the churches is final. What they give, and only that, can be set apart for this service. Hence it has been resolved that the total of the appropriations made for 1876 (\$475,000) be the total of the appropriations for 1877.

The Committee cannot forbear to urge all pastors, and laymen as well, to give special heed to three things: (1) That there be no failure, *anywhere*, to make a remittance to the treasurer during the year; (2) That the amount contributed be such as to encourage the Committee to enlarge their operations next year, and thereby satisfy the desires and longings of the missionaries; and (3) That the sums given be so generous, and the spirit in which they are given so unselfish, that every offering will be sure to please Him who came into the world not to be ministered unto, but to minister, and to give his life a ransom for many.

LARGE APPROPRIATIONS.

As to the necessary material aid for the missions, we are limited, and our appropriations are small. Of this the missionaries at the present time are painfully conscious. When the call of Divine Providence so plainly says "Go forward," entering into the opening doors with cheerful expectation of large results, it is hard work, after having cut down the estimates to the lowest point, to cut them down one point lower. In this distressing process, the executive officers and the Prudential Committee suffer perhaps as keenly as do

the missionaries. "And we also," respond the self-sacrificing givers and the churches. Oh, for an overflowing treasury, so that we could supply the entire need! Oh, for the ability to make large appropriations!

What a comfort it is just now to open the good Book, and to read, "But my God shall supply all your need, according to his riches in glory by Christ Jesus!" What if we should agree together, at the beginning of our financial year, fully to believe, and to act upon this word of promise? Our gifts, larger or smaller, let us accompany with an unusual amount of prayer, remembering that thus we fall back upon exhaustless resources. Who knows but that from the Divine Spirit we may this year receive "large appropriations?" There are hints in this direction, in Malachi iii. 10, suggesting that when, by the manner in which we bestow *our* gifts, we "prove" God, *His* gifts will be poured out so "that there shall not be room enough to receive." Let us encourage one another with these words, gladly bringing in the tithes according as the Lord doth prosper, and expecting, both at home and abroad, the perpetual overflowings of the Lord's own superabounding treasury. Then our little will be so multiplied by the Lord's much, that we shall find ourselves borne onward upon a strong, deep current, conscious all the time that we are *receiving* "large appropriations." God grant it, to missionaries abroad, and to churches at home!

THOUGHTS FROM A FRIEND.

THE HERALD — AGENCIES — THE DEBT.

SOON after returning from the meeting of the Board at Hartford, the Foreign Secretary received a letter from a layman, residing in the interior of Massachusetts, presenting thoughts which it may be well to bring before those — especially those pastors — who do read the *Missionary Herald*. The first date of the letter was "October 8th, evening," but the latter part was added the next morning:—

"MY DEAR SIR,— "Yesterday I read through the *October Herald*, and felt a particular interest in the article, page 325, on 'The Literature of Missions,' particularly in what is there said as to the ignorance of a large portion of the Church respecting mission work done, etc. Of the truth of this I am very confident, and that if the facts were fully known it would be found that the *Herald* is read by but a small portion of the Church, I fear but a small portion even of those who receive it. I wanted, at Hartford, to suggest to you, or to some one who would take it in hand, to drill the ministers present on that point, and urge them to use the *Herald* more, and press their members to *read* it, thoroughly and prayerfully. If they did so, I am sure the means would be forthcoming to push on the work,— now, especially, when the doors seem *thrown wide open* in so many quarters of the globe,— and that the forced cry for 'retrenchment' would be soon stopped. Indeed I do trust it will be.

"The *Herald* should be read and pondered by the *whole church*, and our spiritual guides should arouse themselves to impress the importance of it on all over whom they are made the overseers. To illustrate: I boarded at Saratoga, in August last, with a clergyman, settled over a pretty good parish in the State of

New York, a very good man, of good ability, with whom I talked about the great difficulties the Board was laboring under for lack of funds, referring to *Heralds* of the previous three months. He frankly said he had neglected to read them; that his people had been building a \$36,000 church (and I think a parsonage), and had thought they could do nothing outside; and they had not taken any collections. I expressed the fear that the course was neither wise nor right; that it would be harder to bring them back to right habits than to have kept them along. He admitted that he ought to have read the missionary papers, and I assumed the responsibility of requesting him to read those of the past three months, and learn the great straits the managers of our benevolent societies were in.

"I never have felt that money could be raised freely without the aid of *good, thoroughgoing* agents, to *plead* the causes earnestly. Though I have intended to act on principle, I have been nerved to give double the sum previously intended after hearing the pressing reasons spread out by an earnest, *good* agent, whose business it was to be well posted, and who was apt in presenting his subject. I know very well that the Saviour's last command to his disciples meant *me*, and that my obligations are as great as those of the dear missionaries; still I don't realize it, or have not constantly done so, and the *great and pressing* want.

"As, however, the agency plan is mainly abandoned, our pastors *should keep themselves and their people fully in sympathy with the whole work, and its pressing needs*, and I hope you will do all you can to arouse them. It does seem that this much-observed, great *Centennial* year should not pass and a dollar of indebtedness by the Board remain. I will be one of sixty to pay it off. The times are improving, and it *should be done*.

"October 9th, A. M. "I mused in bed after waking this morning on the affairs of the Board; the earnest calls, '*Help us,*' from so many quarters; the great encouragement in the attitude of Japan, India, etc., etc., etc., much beyond anything seen before; how much more likely Japan is to receive our religious teaching now, and to profit by it, than after the people have obtained, through their own efforts (as they surely will), our literary and temporal advantages. They may get the latter and be infidel or irreligious, and afterwards be less likely to be impressed with what we believe correct religious truth than now, while they know they are getting an educational system from us, more valued than that of any other nation, — while they are thinking highly of us and of our institutions. There is much in '*striking when the iron is hot.*' At any rate, this talk of retrenchment must be abandoned, and '*Go forward*' must be the watchword. The churches must be aroused from their slumbers, or abandon the name of Christian; and on the present plan of no agents, or few, it must be done through the pastors, many of whom, I fear, are not awake to their duty in this regard. Wife asks, '*Is it not better to "Go forward," letting the debt lie, if it must be so, and stop retrenchment talk, and acts?*' I shall try to do at least \$500 soon, to help; and if I can by any means get any to join me I will do so, and leave it to you to use for debt or otherwise, as you judge best."

HARTFORD AFTER THE MEETING.

IN response to a letter of thanks, written by the Home Secretary, in behalf of the Prudential Committee, to the Committee of Arrangements for the Annual Meeting of the Board at Hartford, the following very pleasant reply, "unanimously adopted" by the Committee, has been received. It is only fitting that it should be published in the Herald, as it has been already in Hartford papers, that those who attended, and the many friends of the Board, may know something of the impression left by the meeting.

"HARTFORD, October 19, 1876.

"To the Rev. Selah B. Treat, and the members of the Prudential Committee of the American Board:—

"DEAR SIRS,—In behalf of our Committee I may say that we are very glad that the provision made for the entertainment of the Board and other Christian visitors gave them comfort and satisfaction. We are glad that you have been here. The feeling towards the whole missionary work has been greatly changed for the better. Many misconceptions have been removed, and indifference, if not opposition, has given place to admiration and good-will. The prevailing sentiment now is, that the work of missions is the great and commanding enterprise of the age; that before it the most colossal schemes for tunneling mountains and constructing ocean telegraphs shrink into insignificance. The Suez Canal is a small thing compared with the opening of Japan to the Gospel.

"But the views of our citizens have in no one particular undergone a greater change than in respect to the expediency of entertaining such meetings as that recently held with us. Before it came, many of our leading men were of the opinion that the burden had been too large to be reasonably laid upon any of our towns and cities, and that it was only just that a new plan of yearly meetings should be adopted. But the ease with which the difficulties vanished when manfully met, the facility with which this comparatively large number of persons was absorbed into our homes, the great benefit done by the exercise of Christian hospitality, the blessing brought to the young in some families, in themselves somewhat indifferent to the cause of missions, and the manner in which the tidings communicated filtered, so to speak, through our whole community, have converted most if not all of us to the opinion that it would be a sad day when self-love and self-indulgence should close all our large cities against the great boon, and we may say the great blessing, of entertaining the American Board. We feel too much the debtors in this matter to be indifferent about the future, and we trust that you may, for years, be as cordially welcomed, to say the least, and have reason to remember your reception as gratefully, as you have the kindness to say you shall that of Hartford.

"In behalf of the Committee of Arrangements.

"WILLIAM L. GAGE."

JESUS ONLY.

IT is one of the peculiar attractions of the missionary work, that its one great object is to present Christ alone, as the Saviour, to perishing souls. It is not about Christ, not about denominational questions, not about the peculiarities of

this or that form of organization or formal service, but *Christ* alone. It is the "old, old story," that gives Miss Hillis so hearty a welcome in the villages of Ceylon; that wins love and admiration for the Misses Ely among the women of Bitlis, in Eastern Turkey; and that has brought so many women into the churches of Sanda and Hiogo, in Japan, through the efforts of Misses Dudley and Talcott.

By the courtesy of different denominational bodies, each society, as a rule, has a distinct field in heathen lands for itself; and there is no occasion for any of the divisions, and rivalries, and vexed questions of polity and order that prevail at home. Preëminently has this been true of the missions of the American Board, and the more so that, in sending out missionaries, it has never raised the question of belonging to this or that denomination, but only of belonging to Christ, of consecration to him, and of fellowship and communion with all who bear his name.

This going back to the simple doctrines of the cross, — of sin and redemption, of new life and hope by the blood of Christ, — naturally leads to the simplest form of church organization, as suggested in the New Testament, — one the most readily adapted to the needs of the most varied races and circumstances of men. Recognized union to Christ and fellowship one with another, and the simplest observance of the sacrament divinely appointed for the commemoration of a Saviour's love, and this mutual fellowship of consecration to him, — this is all that is found really needful to a healthful church life.

In keeping with the above, is the singular freshness and fullness of the new life in believing hearts. We have heard of a New England pastor's envying the experience of some Japanese young men whom he had received to his communion. This is the joy and encouragement of the missionary, as he notes the sharp contrast between the former character of the convert, unrelieved by any of the elevating influences of Christian society, and the trusting, loving, yet often weak spirit, new-born into the kingdom of God.

Are we not here, at home, coming to feel the need of a simpler gospel, of sermons that shall hold up "Jesus only" as our need and hope? What other than this is the lesson to be learned from the marked blessing attending the labors of some of our Christian laymen, — echoing back from mission fields the secret of missionary success in the most untoward circumstances?

BRAZIL.

THE recent visit of the Emperor of Brazil to this country has naturally turned the attention of Christians here to that great empire in South America, — to its great progress in civilization, and to the freedom, social and religious, enjoyed there under the government of so enlightened a sovereign as Dom Pedro. The attention of the religious public has thus been turned to that country as a field for missionary labor, and a special call has been made upon the American Board and its friends to take part in its evangelization. It may not be improper, therefore, to offer a word or two of explanation to our friends, stating why the American Board cannot now engage in such an enterprise.

1. The Board has already all the work on its hands that it can possibly carry

on. It would be unjust to its constituents, unjust to the missionaries now in other fields, if any strength were diverted to a new mission.

2. The fields already occupied present quite as great promise, and some of them much greater, even, than Brazil. If those fields only should be cultivated that promise the most immediate returns, we could still point to some missions of the Board as more attractive on that ground than Brazil. We might point to Western Mexico, to Spain, to some stations in the Turkish missions, and especially to Japan. Whatever pleas may be made by persons specially interested in Brazil could be more than offset by men like Watkins in Mexico, the Gulicks in Spain, Farnsworth or Barnum in Turkey, Bissell or Rendall in India, and emphatically by Davis and others in Japan. If, therefore, attractive fields are specially to be urged upon our churches, we have them now. Or is a hard field sought for, requiring patience, and a determined purpose, such as this Board has known how to put forth in anticipation of ultimate results, needful to the final conquest? There are such fields, also.

3. It would be discourteous to other Societies, now in the field, if, for any such reasons, however influential in some minds, the Board were to go to Brazil.

4. The funds at the disposal of the Board are far from being adequate to meet the pressing necessities of existing missions; and even if they were increased fifty per cent., there would be ample scope for their wise and immediate use. Gladly would we enlarge our work in the older missions, and most gladly double and triple our force in Japan, — that country now open as never before to the influences of the gospel, and calling for the instant and abundant effort of the Christian church.

THE SOLUTION OF THE EASTERN QUESTION.

THE condition of the Turkish Empire during the past year furnishes abundant proof of the necessity of just such labors as are now being prosecuted there, through the agency of the American Board. The great want of the empire is the Gospel of Christ, with its renovating, elevating power, transforming the life, the thought and sentiment of the people. Never has there been more need of wise, thoughtful statesmanship, of men well grounded in the first principles not only of international law, but of truth and righteousness, underlying all social and moral progress.

Such men can only be developed through Christian institutions, such as are now being organized throughout that empire, from the Danube to the Euphrates, through the agency of this Board. More than two hundred young men in the colleges and seminaries, more than ten thousand of the youth in various schools, a Christian literature, reckoned by millions of pages, in four different languages, from missionary pens, scattered broadcast in all the principal towns and villages of the empire, nearly one hundred churches of live, working Christian men and women in all the principal towns and cities, as many other centers where the gospel is preached from Sabbath to Sabbath, — these are the agencies now at work for the solution of the Eastern question. It may well be our hope and prayer that they may be allowed free course, and be glorified in their results, in the temporal as well as spiritual welfare of a great people.

The views here expressed, and which have been entertained for years by the

Board and its missionaries, find very pleasant confirmation in the following letter just received from the pen of a Minnesota pastor, now traveling in Italy. He writes as follows from Milan, under date of October 1, 1876:—

"I met a few weeks since, at a Swiss hotel, Sir Charles Trevelyan, who was, as I was informed, formerly a member of Parliament. He is, like multitudes of his countrymen, thoroughly awake on the Turkish question, and referred most earnestly to the noble part the American missionaries had taken, — both in their former work in Turkey, and especially, as he noted, in Bulgaria, — and to the wonderful position they were thus able to occupy in the solution of the momentous question now before Europe. Again and again he asked me to be sure and impress upon the American people, without delay, their obligation to SUSTAIN them, and the reason they had to be grateful to these loyal, impartial, and able representatives.

"I feel that I ought at least to send the item to you. My name has no great weight, but if you can use the statements for any good, I feel that I ought to send it as I promised him I would.

"Very fraternally,

"C. C. SALTER."

The above testimony is of value as the expression of a thoughtful English observer, and probably represents the sentiment of many minds not only in Great Britain, but on the Continent.

MISSIONS OF THE BOARD.

Micronesia Mission.

EBON—FAVORS RECEIVED—AN ENCOURAGING SABBATH.

IN a letter recently received from Mr. Whitney, of Ebon, he wrote, under date, June 12th:—

"I meant to have written in my last of the favors we have received from various sources. Captain Hemsheim, of the schooner *Coeran*, made us valuable presents of provisions, such as yams, coffee, rice, cheese, crackers, etc. He is a trader for a new firm, now establishing trading stations in our group.

"Captain H. went from here to Mejuro, and there, we hear, effected a reconciliation between the fighting chiefs. Last Thursday Kabua, one of the highest chiefs of this chain (the Ralik), came here with a fleet of seventeen canoes, and a large retinue of followers. Last Sabbath our church was crowded full, and our audience would have been a picture for an artist. There were a large number of natives from other islands here, and the

effect of the service was, we hope, good. The audience numbered, I should think, 500, besides some who went to one of the school-houses and held a prayer-meeting, not being able to get into the church. (Our church is 30 by 60 feet.) In the Sabbath-school I counted 338. In the afternoon we had a congregation of about 400, who gave close attention, and were particularly interested in an account given by a young man of his visit to some of the northern islands. Kabua also spoke, and said that it was his desire to live a Christian life, and aid others who were trying to do right. It was quite evident that it was not his intention to execute vengeance on those who had transgressed some of the customs of former days. He has since said as much in conversation, privately, but in the hearing of natives who will not keep it to themselves. This will tend to restore confidence. There were many rumors afloat when it was reported that the chiefs were coming, and many were in doubt as to what to do. Some were for hiding away, and others

transferred their relations to other chiefs, who would protect them."

MR. SNOW.

Remembering a statement published in the Herald for September last, respecting the illness of Mr. Snow, readers will be interested in the following later statements by Mr. Whitney. On the 12th of June he wrote: "Mr. Snow is not any worse; is on the whole, we think, improving. He expects to leave to-morrow." On the 10th of July he added:—

"When I began this letter, we expected the *Susanne* the next day, to take Mr. and Mrs. Snow. She did not come, and where she is, or what she is doing, we can only surmise. Mr. Capelle came here on the *Matantu*, reaching us June 25th, and was much surprised to find Mr. Snow still here. The captain of the *Susanne* had instructions (written) to call here, and Mr. C. told me that if we ever heard from her we should hear that there was something which made it impossible for him to come. So our brother and sister are still with us here. We are much encouraged by the statements of Dr. Kneeland, Surgeon R. N., ship *Sappho*. There is much ground to hope for Mr. Snow's permanent recovery. He will probably go to Honolulu in the *Morning Star*, if it is thought best by the brethren west and the captain. The doctor strongly advises it. Mrs. Snow is very anxious to remain at work, and only a few days since told Mrs. Whitney that she feared she had been too unwilling to go north, though willing to go if it is best. I write this that you may see how they love their work, and are unwilling to give it up. If they did not hope to return stronger and more useful than now, I doubt if they would be willing to go."

After the above, from Mr. Whitney, was sent to the printer, some letters of earlier date were received from Micronesia, from which a few extracts will be given. The first extract will serve to make some statements in Mr. Whitney's letter more intelligible.

WAR ON MEJURO—A TRUSTFUL HELPER.

Mr. Snow wrote from Ebon, May 5th:—

"You will be pained to hear that the

work on Mejuro is at worse than a standstill. They have been at war there for many months. Our last reports are thirteen killed and more than one hundred wounded. And the war is now involving the islands of Arno and Mille; the chief of Arno taking sides with one party, and the Mille man and people joining the other side. At last reports, the persons of our teachers and of the Hawaiian family were unharmed. An extract from a recent letter from Jeremiah to Mrs. Snow may interest you: 'While wife and I are in the midst of ravening wolves, we have no fears, but are only happy in this work of our Father, and we labor for him. Yes, the danger is great, the evil is great, the war is great; but we have no fears, we are not unwilling [to work on], but we have peace only in this work.' That rather touches our hearts, who had the dear brother so long in our family as a domestic, and who have watched with ever increasing delight his love, and growth in Christian work. To God be all the praise."

SCHOOLS ON PONAPE—INCREASED INTEREST.

Mr. Logan, of Ponape, wrote on the 18th of May:—

"Mr. and Mrs. Rand are living at U. The natives there have built for them a very comfortable little house, of native material. They have a school of some 60 pupils, and it is still increasing. Mr. Rand takes charge of the Sabbath services, and there is a growing congregation. There has been a general waking up all over the island during the last three months. The head chiefs of the Kiti and Metalanim tribes have both thrown off their heathenism, and put themselves under teaching; and in many places there is unusual interest. We began our school year with about 40 or 50 pupils, and now have an enrollment at Renan of 180, with an average attendance of 130. At Anat there is a school under native management, with 50 or 60 pupils. At U perhaps the same number, and at Ona probably 200. Congregations are everywhere large, and we have had a genuine crusade against liquor, which has thus far proved a success. In this field fallen ones are coming back, and church members are waking up some-

what. Thus we have cheering evidence of the presence of the Holy Spirit. We are engaged at Renan in building a school-house, 30 by 40 feet, and the people are taking hold of the work very well."

STATISTICS FROM APAIANG.

From Apaiang Mr. Taylor wrote, June 6th:—

"The mission year closed June first. The last was a prosperous year for this mission, at all events on this island. Two hundred and sixty books were sold here, and fifteen slates,—a larger number of books than in any previous year. The receipts for books were, in cash \$60.15; in oil sixty-two gallons and two quarts. The Monthly Concert contributions amounted to \$27.70 in money, and ninety gallons, one quart of oil,—more than in any previous year I think. The number of church members in good standing on the first of June, 1875, was fifty-one; on the first of June, 1876, sixty-four. The good influence of the gospel is extending. Inquirers are coming from a village two miles south. Te Kabunare, a high chief from a village five miles south of here, and perhaps next in authority to the king, for eight months past has refrained from drinking grog and wine, has attended all the meetings regularly, has established family worship and kept it up for seven months, and attends school with his family. He and his family have been admitted to the church, and have led quiet and exemplary lives ever since. All contribute regularly at the Monthly Concert, and he has done many kind offices for all of us on the mission premises.

"There has been substantial progress here. And the work will go on, and 'great multitudes' will be redeemed from among these poor people."

Japan Mission.

A STUDENT FROM KIUSIU.

FOR some time past Mr. Janes, a Christian teacher from the United States, who has been employed in a government school in the island of Kiusiu, Japan, away from

any mission station, has been in correspondence with Mr. Davis, of Kioto, communicating deeply interesting facts respecting young men in his school who had become Christians, and desired to prepare themselves for missionary effort among their countrymen. The following letter from him, introducing one of these young men to Mr. Davis (a copy of which Mr. D. sent to the Missionary Rooms), will be read with much interest:—

"The bearer is one of the number—the twelve, more or less—of the Christians here who have it in their hearts actively to serve Jesus as their life work, of whom I have written you before. He must tell you his own story. I will only say that he is a graduate of this year's first class. He had completed the regular and full course of studies in which the last class were graduated before he was taken from the school and subjected to persecution. He was one of the first to see the light, to be convinced of the saving power of Christianity, and to give his heart unalterably to Jesus,—'All to leave and follow him;' and as a consequence he has been subjected to the most cruel treatment at the hands of his brother—acting under the influence of the persecuting party here—and a practical imprisonment of one hundred and twenty days. He was made the slave of the servants of the family, who were instructed to treat him as a devil,—possessed, and without human rights. He is now practically an outcast. In order to get away with leave of the Ken government, he goes on permit to Uji, near you, for one hundred days, which term an uncle engages to have extended three years. By that time your school, which is his aim, will be ready to receive him; meanwhile he will learn what he can of tea-making in Uji, and during August earn a little money if he can by work, and come to you in September. He has given everybody here fully to understand, that if leave to pursue his calling of missionary and teacher of the truth is not forthcoming at the end of the one hundred days, he will sever his family connection finally, and strike for liberty. No principle has been touched, much less sacrificed, in

his mode of getting to you; but he is as a lamb shorn. He is leaving all. It is no light thing to be severed from relatives and home under any circumstances; and we are apt to forget that these in which he leaves them, — angry and hating the light he has chosen to follow, — are most painful of all."

THE TRAINING-SCHOOL — BUILDINGS DEDICATED.

Mr. Learned wrote from Kioto, September 16th, giving the following pleasant account of the opening prospects of the training-school:—

"The school buildings were finished a few days ago, and this morning we have been assigning rooms to the boys who have already come. There is room for about sixty boys, and from present appearances we shall have that number of students in a week or two. We shall dedicate the buildings next Monday (the 18th), with singing, prayer, and addresses. We have good reason to hope that the restriction about teaching the Bible in the school buildings will soon be removed entirely. We shall have prayers in the largest recitation-room every morning, and shall teach in the main building everything that pertains to a training-school except exegesis of the Bible. Mr. Neesima has a class in the Gospels, Mr. Davis one in the Psalms, and Mr. Doane one in the Bible for those who can read English. These classes will be taught in a little building which is owned in Mr. Neesima's name, just opposite the other buildings.

"Thus we have a training-school, well equipped for instruction, and with fifty or more scholars here to study in it, about half of whom are truly theological students; and in the management of this school we have only one restriction, and that temporary, that three or four of the classes shall be taught in one building rather than another, — in a building owned in Mr. Neesima's name rather than in the name of the school company. We who are here and know best what we are doing and can do, are well pleased with the prospect in regard to the school.

"We also have great reason to be en-

couraged by opportunities for work outside of the school. Within two weeks services have been begun at two new places in remote parts of the city, and last Sunday Mr. Neesima began preaching a little way out of the city. We are in a position to give our young men instruction in the practice as well as theory of preaching."

Mr. Davis wrote on the same day:—

"There are 28 young men in the buildings this morning, 16 more hourly expected, and 12 or 15 more in a few days (21 to 24 of them from Kumamoto, who have had from three to five years' drill from Captain Janes, most of them five years). About two thirds of the whole number are Christians, and *all* are much interested in the truth. The Christian young men are here to prepare to preach the gospel to their countrymen, and the city is opening to the truth wonderfully, new preaching places being rapidly opened; and crowds are coming, so that our present thought is to organize churches very small, and many of them, at first, meeting in the houses of believers."

On the 18th of September Mr. Learned wrote again, to announce that the school building had been dedicated, with prayer, singing, reading the Scriptures, and several addresses, one by Yamamoto. "Everything went off very pleasantly."

KOBE.

In a business note from Kobe, dated September 18th, Mr. Atkinson states:—

"Yesterday — Sunday — we had a full, packed congregation in our Kobe chapel. Interest seems to be spreading. A great multitude believe in Christianity as the true religion, but as yet experience no renewing of the Holy Ghost, nor any intense longing for it. They are satisfied with 'enlightenment' (*i. e.*, knowledge), rather than anxious for salvation. They are so spiritually benumbed that enlightenment seems to them almost if not quite equal to salvation. I preached yesterday on the difference between outward observances and inner experiences. The need of such preaching to a heathen people is great."

Foochow Mission—Southeastern China.**RIOTS IN CHINA AGAINST ROMANISTS.**

WRITING from Foochow on the 23d of August, Mr. Hartwell stated :—

"Our work on the whole seems hopeful, though there does not appear to be any very special interest in particular places. Our programme for our annual meeting is arranged, and we hope the gathering of our helpers together, the first week in October, may be a season of especial blessing.

"We have had some fears, of late, of peril to our work in the up-river region, but we hope it may not be disturbed. In several provinces of China, this year, there have been riots against the Romanists. How much the disturbances have been of a political and how much of a religious nature, it is impossible to tell. In one of the western provinces, chapels and dwellings of the Romanists have been destroyed, and quite a number of Romanists killed. In an eastern central province, lately, a congregation of Romanists was attacked while at worship, and great atrocities were committed. Now, two chapels have been destroyed in this province; one a little below Kienning city, and about a hundred and forty miles from here; the other in a district city beyond Shauwu, and belonging to that prefecture. We only heard of this last three days since, in a letter from our helper at Shauwu. These troubles may be simply with the Romanists, and may not interfere with our work; and as an offset to these, we hear that the Prefect at Kienning has put out an excellent proclamation, forbidding injury to foreigners, etc., and that some of the people there are ready to sell premises to missionaries. We are still planning to occupy Shauwu as soon as possible."

FLOOD, FIRE, AND WIND.

"At Foochow we have had a succession of calamities this year. First came an extraordinary flood, the highest on record. This destroyed crops, ruined many houses, and caused the loss of many lives. Soon after, some six hundred buildings were burned in the large

Nantai suburb, about a mile from our residences. Then we had a severe typhoon, which did much damage by both wind and rain. Fortunately our mission buildings have suffered but little comparatively, though it is nineteen years since we have had so severe a storm here. Mrs. H. and myself were at our sanitarium at the time, and saw something of the force of the wind. The other sanitariums were injured much more than ours, but a considerable sum will be required for repairs on ours."

Maharatta Mission—Western India.**NEW PREACHING-PLACE AT SATARA.**

WRITING on the 17th of August, Mr. Winsor mentions having been at a mission meeting in May, when the brethren approved of his securing another place for preaching at Satara, leaving the chapel to be cared for by Mr. Bruce, who had returned from America, and gives the following account of his unexpected success in effort to rent a place :—

"On my return to Satara from the meeting mentioned, my first work was to look up a building. Of course I must have it in a suitable place, and upon such I fixed my mind. But what Hindoo would rent me a room for preaching the Christian religion! Opposite the palaces, right in the heart of the city, is a large square. At the northwest corner of this there is a great thoroughfare,—the great inlet and outlet to the heart of the city,—and at this point there is a small building. I thought, 'Of all places in the city here is the best.'

"To whom does it belong? was now the first question. It belongs to the native prince. Well, thought I, I will make an attempt. So I went to the palace, and without entering into detail, the prince gave me the place! It was old and dilapidated, but I knew it could be made into a preaching-shed. I told him what I wanted it for, and he gave it me, and his chief officer said 'You shall have twenty-five rupees to help you put it in repair.' I came away astonished, thanked God, called the carpenter and masons, set them

at work, put the place in order, and now preach in it!

"As the work of repairing was going forward, the wonder excited by it among the Brahmins was beyond description, and they thronged the workmen, asking them all sorts of questions,—‘How did the Sahib get that place? What is it for?’ etc., etc. But the fact that I have it is to them the greatest wonder of all. Let them wonder, while we will rejoice. The place proves to be just the spot, and now, as God goes with us day by day to this place, may he pour out a great measure of his Spirit to convict these haughty men. We do go in God’s name, and it is ours to trust in him for courage to go. We need courage certainly, and I go with the belief that as God is unchangeable, so our help in him is certain.

INDUSTRIAL SCHOOL.

"I must speak of the Industrial School. *It is a success.* The Collector of Satara, —and you know the influence of such a person,—has recommended it to the people of the station, and they help us most nobly. I am selling the work turned out by the boys, and the boys are weaving their own clothes, and sewing them, too, putting their own work on their backs. They are doing well. The assistant-collector, Mr. A. Wingate, says it exceeds his expectation. Two boys from Ahmednuggur have come to join us, sent by Mr. Hume. We hope to have more."

HANDS FULL OF WORK.

Mrs. Winsor wrote, August 24th:—

"We have all had our hands and hearts full of work during the rains. I have enjoyed much in visiting the parents of scholars in our schools; and in the thirteen different castes represented, have a variety of people to visit. But everywhere and in every home I have a cordial reception. Many of the parents come also to the new Sabbath-school, opened in the school-house.

"There is a growing interest in the hearts of all classes to hear the Word spoken. Not only those of high castes, but those high in authority, send for us to come to their houses. The native sub-

ordinate judge sent a kind invitation to me to come and visit his daughters last Saturday, but as I was obliged to go on another engagement, to meet the family of a brahmin in the other Bazaar, I was disappointed in being obliged to put off the visit to his house until this week. Now he is to have Kassam Sahib’s Christian Kirttan at his house, and we are all invited to attend it there. He says his house is a *Christian* house, and he reads the Bible daily. O, that his heart may really be touched by the Spirit, and he have the love of Jesus, and know him, the crucified, as his Redeemer.

"Mr. Winsor is having much to encourage him in his new preaching-place. Those that come are nearly all brahmins, and are ready to hear the Word, and ask questions which show a desire to know the way of life. These brahmins, or their sons, often come to the bungalow to talk with Mr. Winsor. The tradespeople are interested also, and often invite us to come to their wádás.

"Indeed I think that the lower classes are nearer the kingdom. I was, a day or two since, in a Máhár wada, when one woman, much interested, and begging again and again for more talking, said, ‘And will he really receive me just as I am? I am very wicked,—*very wicked.*’ ‘Yes, woman, he will. Try to tell him just how sinful you are, and that you are very sorry, and he will receive you, for he calls just such as you to himself. He says, ‘Come unto me all ye that labor and are heavy laden.’” With tears she promised to try ‘to tell Jesus.’ I hope to see her again to-morrow. Shall be interested to watch the case, with prayer and effort. Many such cases come to our notice, and lead us to feel more and more *our need of the prayers of God’s people, the dear ones at home in America.*"

Eastern Turkey.

A CRY OF DISTRESS.

MR. ANDRUS wrote from Mardin, July 26th:—

"My position is that of a man with a very small spade, but with a very large

mountain before him, which he is expected to reduce to a plain. Notwithstanding your frequent and continued efforts [to secure more laborers], for which you have my profoundest thanks, there is no man to dig with me into this mountain. Those sent have hardly learned to use the instrument before they have been obliged to drop it and retire from the task.

"Still it is our purpose to *keep on* digging, whether assistance come or not, cheered by the assurance that it is,—

"Not by might, nor by power,
But by my Spirit, saith Jehovah of hosts."

"Providence returned us just in time to resume what Brother Bell was about to drop, and so far we have received strength day by day to do what was *absolutely necessary* to be done, but not what our hearts, and the openings of the work, make us desire to accomplish. Do not, my dear sir, expect much progress, and let not the churches look for it in this field, so long as one *small* man and a young doctor are the only force to hold and develop it.

"What is there about Mardin that young men should be afraid of it? Or is it that they are not aware that there is such a place, and that it wants the services of some of them? It is the only 'one little ewe lamb' the Board has of all the flocks of Kedar. With sufficient nourishment and care this 'little one' may become a thousand, and the plains of Shinar yet bleat with the flocks of her offspring.

"The state of affairs is somewhat uneasy about us, owing chiefly to the calling out of the 'reserve' of these districts. But we see as yet no cause for alarm, though we know how impotent the government here would be in case of any outbreak of Moslem fanaticism. But the Lord is our defense, and our God is the rock of our refuge."

REFINING INFLUENCE OF THE GOSPEL— PLEASANT IMPRESSIONS.

Miss Pratt, who went out a year ago, with Mr. and Mrs. Andrus, wrote from Mardin, August 22d:—

"There is a vast field of labor here, and none need the benefit of the gospel

more than the poor down-trodden women. In marking the difference between these women and those who have the benefit of the gospel, I have often thought what an inestimable blessing is birth and education in a Christian land. There is no lack of work; I only hope I may have physical and spiritual strength and mental ability to do my part faithfully. It is very encouraging and pleasing to see what has already been done towards Christianizing and educating these people; the educated Protestants are, as a whole, so superior to the natives who have not had the same privileges.

"On our way to Erzroom, Dr. Thom, Mrs. Thom, and I, spent our first Sabbath in Kutterbul, and went to Karabash to church. The Karabash people are very pleasant, and seemingly kind to one another. They have a good, earnest, cheerful preacher. In Harpoot and Erzroom, the Protestant men and women with whom we met, on week days and in the Sabbath congregations, were all noticeably those who had been under gospel influence. It is wonderful in how many ways this stamp shows itself,—the kind manner, and, in Christians, the intelligent, peaceful face. The pastors of the Mardin and Harpoot churches, and the preacher in Erzroom, all preach as if feeling the importance of their message and the necessity of being in earnest; that is, their *manner* in speaking indicates such an impression. I could not, of course, understand the language used in the last two places mentioned. I am sure one cannot be too hopeful in regard to the results of such a work as this, looking at what has already been accomplished; and when we consider with that, the nature of the work, and the fact that it is under God's special direction, there is nothing but success to which to look forward.

"This week we resumed our school work, from which we have had a vacation of two weeks. The school is pleasant and interesting, and I anticipate much happiness in working here."

HOPEFUL CONVERSION OF PRIESTS.

Mr. H. N. Barnum wrote from Harpoot, August 17th:—

"In the village of Hoghi, a young Armenian priest has left the church, and declares himself a Protestant. It appears to be a case of genuine, conscientious conviction. Several years ago he attended the chapel in the village, but the Armenians employed him as a teacher, and afterward persuaded him to become a priest. The people try to persuade him to return to the church. He says, 'I will preach for you if you wish, but the rites of the office of priest I can no longer perform, as they are contrary to the Bible and to my own conscience.' It makes quite a stir in the village, and increases the congregation. The Protestant brethren of the village think him to be a truly regenerated man.

"In several other villages there are enlightened, evangelical priests, some of whom were once semi-Protestants. Last Sabbath I was in Husenik. There are two such priests there. They hold regular preaching services, and the pastor says that their preaching is evangelical. The people say, 'Our priests give us Protestant preaching, and we might as well go to the chapel and get the genuine article.' The congregation in Husenik is growing, a hopeful feature being the large number of young men who come. A young men's prayer-meeting is maintained, which numbers more than seventy attendants."

RETRENCHMENT—PRAISEWORTHY EFFORT BY THE PEOPLE.

Writing from Bitlis, on the 29th of July, Mrs. Knapp mentions very commendable and encouraging efforts by the people there to continue schools and retain helpers when the Prudential Committee were constrained to withhold, or greatly diminish the assistance which had been rendered. She states:—

"The missionaries decided not to call in the students for instruction this summer. The Protestants of the respective villages were informed of the financial condition of the Board, and told that so anxious were the missionaries that their teachers should remain with them, that they would try to give them one half as much as they had been doing through the winter, provided they could make any arrangement that would persuade them

to continue their work through the summer. Only one village where there were decided Protestants failed to retain their teacher; and this was not because they were unwilling to aid him to live, but because they did not respect him as a teacher. One village, where there is only one independent family of Protestants, who had taken two pounds from the teacher during the winter for food, etc., when they thought he was fully paid by the Board, now persuade him to stay, telling him, 'We will give you your food, do your washing, and take care of you as well as we can.' Fuel and lights have been required of the villagers from the first, and in some cases considerable more. The preacher came from Moosh all discouraged, and ready to leave the work; but when he was made to believe that the retrenchment came from Boston, and that even some of the missionaries' salaries were cut down, he was much softened, and after a few day's stay with this people returned to his work with a more self-denying spirit, and to-day a cheerful letter comes from him reporting new comers at the chapel, and more books sold than last winter.

"We have had three day schools in different parts of the city for little girls, taught by females. We paid the teachers a small salary, and the scholars paid tuition to us, the teacher collecting it of them. But it was very difficult to get them to give anything; so we called the teachers and told them that we could not give them a salary longer, but if they could afford to teach for what the parents would give them, they could occupy the rooms already rented. They did continue to teach, and now say themselves that this way is the best, for the people give more generously and cheerfully when they know that their teacher receives nothing from us, but that the teaching or not teaching depends upon them. We now have five wholly self-supporting day schools for girls, scattered about the city. We asked means to pay rent, but the prospect is that even that will not be used."

THE BOARDING-SCHOOL.

"In regard to the boarding-school here,

we have been astonished to see with what persistent energy and forbearing kindness the Misses Ely have labored to get it up to where it is. The truth is, the parents see such a change wrought in their girls that they are willing to make sacrifices in order to secure the benefit. Mr. Knapp is now teaching one hour each day, a class of ten young men and boys, who pay twenty cents (gold) tuition each, monthly. It is not much, but it is a beginning, a preparation for better things; and we believe that all these experiences of the summer will prove a preparation for the organizing of a Domestic Missionary Society in the autumn."

Western Turkey

REPORT OF THE CESAREA STATION—CHEERING PROGRESS.

THE report of the Cesarea station for the last year,—without date, but prepared, doubtless, several months ago,—for some reason did not reach the Missionary Rooms till near the end of October. Letters from the station, already published, have indicated that the work was decidedly prosperous, and the report fully confirms this view. It is very full, and but a small part of it can be given here, but the extracts presented will not fail to interest and encourage. The brethren say:—

"We would begin our report of the past year with a song of praise to the Lord of the Harvest. His mercies have been great towards us, and the richest blessings have attended the work entrusted to our care. No previous year in the history of the station has furnished such evidence of the power of the truth upon the hearts of the people, in removing prejudice, in undermining false foundations, in destroying confidence in vain ceremonies, and in leading to a higher and purer life.

"Our last two annual reports made frequent mention of the famine which had cast a gloom over our entire work. We now rejoice to report abundant supplies of all kinds of provisions, and cheap prices; but the sad results of the famine

will long remain. With all this abundance there is still very great suffering. Pinching poverty everywhere abounds. The rich have become poor; the poor have become poorer; and thousands are utterly destitute; while the general stagnation of business, resulting from political complications and embarrassments, renders the price of labor cheap, and multitudes are out of employment.

"The Cesarea church is rejoicing in the return of its pastor, after an absence of more than two years. During his absence the congregation had largely increased, and now their place of worship no longer contains the constantly augmenting crowd, and an overflow-meeting has been organized in a building rented for the girls' school, which we hope may result in the establishment of a permanent second congregation. The number of additions to the church during the last year was 34, and since the beginning of the present year 43 have been received.

"Whatever we have felt obliged to say in the past, or may find it necessary to say in the future, with regard to the church at *Yozgat*, at present prospects seem encouraging. The audience has increased to such an extent that it has become necessary to enlarge the place of worship, as a temporary expedient, till a place can be secured, and arrangements made for erecting a church. Besides the increase of the congregation *four-fold*, a general awakening is manifest among the people, which encourages us to hope that the seed sown will yet bear more abundant fruit.

"In the month of November, 1875, a new church was organized at *Injirli*, composed of members partly from *Injirli* and partly from *Alenje*, fifteen miles south. Nineteen members were received by letter from the church in *Yozgat*, and four were received on profession of their faith. The pastor, a native of *Injirli*, has labored with much zeal. The church was organized under very hopeful circumstances; it is backed up by a Protestant community of probably four hundred in both towns; the advance during the year has been about threefold, and the number is constantly increasing. In the little chapel at *Injirli*,

for many months, even through the hurrying harvest time, prayer-meetings have been held *every evening*, with a large and attentive congregation, and the meetings still continue, with unabated interest."

TALAS — NATIONAL PREJUDICE OVERCOME.

"The progress at *Talas* during the year, has been every way encouraging. We have here a most interesting illustration of the power of the gospel to remove national prejudice. Of thirty members connected with the church in *Cesarea*, twenty are Greeks and ten Armenians. Of an average Sabbath congregation of three hundred, the proportions of the two nationalities are more nearly equal, and the same is true of the school of about two hundred pupils. Yet the most perfect harmony prevails throughout the congregation and in the schools, and all national prejudice seems to have been laid aside. While in private the Greek reads his 'Evangelione,' and the Armenian his 'Avideron,' in the public worship all listen with interest to the 'Kitabu Sherif,' — the Holy Book, — in *simple Turkish*, the only language which they can [all] understand. Throughout the community the truth seems to be more and more generally recognized, that Christianity and nationality have no necessary connection; that in religion 'there is neither Jew nor Greek,' nor Armenian, but all are one in Christ Jesus. And we have very strong hope, that as the truth gains a wider and more general influence, this national prejudice, the great hindrance to the progress of a pure Christianity in every mixed community, will here be effectually done away."

CHAKMAK.

"Of new out-stations, the one most worthy of notice is *Chakmak*. Very little labor was expended there until the spring and summer of 1874. A preparatory student labored there for a few months, and with marked success; and since that time the work has been continued by a young man who has spent one year in the seminary at *Marsovan*. So rapid has been the progress, that the declaration of the priest

of the village, some months ago, was hardly an exaggeration, namely, that all the people under forty years of age had become Protestants; while all over that age refused to listen to his instructions. Consequently he had nothing more to do, and he left the village in disgust. Here, as in *Injirli* and *Alenje*, meetings for prayer and conference have been continued every day for many months, through the harvest season, and through the winter. Up to the present time the unabated interest in the meetings indicates most clearly that the Holy Spirit has been doing an important work in that place. It is a village of seventy houses, and at the present rate of progress few will be left, a year hence, to defend the superstitions of the church."

INCREASED NUMBERS.

"The number of places in the *Cesarea* field, occupied the whole or a part of the time during the year, is 26. In these places, together with a few scattering members in other villages, the number of registered Protestants, at the close of the year 1875, was 2,310; an advance of 808 during the year, or 41 more than the entire increase during the period of six years immediately preceding; and since the beginning of the present year, a somewhat careful estimate shows a further increase of about 400.

"In the general progress now reported, the schools have borne an important part. The number of pupils in the common schools connected with the station is 1,365, an increase of 526 during the year, or a little more than the increase of five years immediately preceding. Adding the number of pupils in training classes, and of adults receiving instruction, the number is 1,506, or an increase of 596 during the year. The schools at the central station (*Cesarea*) have enjoyed unexampled prosperity through the year, presenting an aggregate of 320 pupils, or an increase of 113 in 1875. These schools are becoming more and more carefully graded, and now consist of a boys' school of 170 pupils, in three departments, and a girls' school of 150 pupils, also in three departments."

THE CALL FOR PROGRESS.

"In view of the report now given we will thank God and take courage. He has blessed the labors of his servants, even more than they had dared to anticipate; and by many indications of his providence, he is calling them to 'go in and possess the land.' Everywhere the fields are white and ready for the harvest. Everywhere men are ready to listen to the truth, and are seeking for the light. From many places yet unoccupied, come earnest appeals for a preacher or a teacher. Men are fast losing confidence in their vain ceremonies; long existing prejudices against an undefined Protestantism have been swept away; and the gospel, hitherto a sealed book to many, is securing a wonderful hold upon the people.

"But while we rejoice at what the Lord is doing for the honor of his name and the spread of his kingdom, *we are oppressed with the magnitude of the work before us.* The Cesarea field, comprising a territory 165 miles in length by 125 in width; with more than 20,000 square miles, or larger than both the States of Vermont and New Hampshire; with a population estimated at 500,000 souls, of which number some 120,000 are nominal Christians, and more than one half of these Greeks; this broad field seems only waiting for the sickle of the reaper. As we have looked out upon the harvest to be gathered in, we have 'prayed the Lord of the harvest to send forth more laborers into his harvest.' But just as our prayers seem to be answered, and new and hopeful laborers present themselves, *we are confronted with the disheartening order to retrench.*

"One year ago we presented carefully prepared estimates of the demands of the work the present year, asking, however, a much smaller sum than the necessities of the field required; but when the answer came, in the month of December, seven months after the application was made, what was our disappointment on finding that the sum granted was \$1,156, *in gold, less than we had estimated!* What was to be done? Could we carry on the work already in hand? Of course all our plans for enlargement were at once dismissed. New fields opening be-

fore us, and promising a rich harvest in return for small expenditures, were informed that they must *wait*, and ready congregations, pleading for a preacher, were exhorted to pray on, and labor on, looking to God for help in the future. The extraordinary advance here in the price of gold has aided us, materially, in meeting our obligations, and we hope, by the closest economy, to avoid the very serious disturbance of the work in hand which we had feared would be inevitable.

"The Master loves his own work, and he can remove obstacles and furnish all needed facilities for its progress. He knows the present emergency, and our eyes are unto him for help. We are grateful for the past, and our faith sees glorious victories for the truth in the not distant future. May the Lord grant to all his servants grace and wisdom for the work, and supplement their feeble efforts with the rich outpouring of his Holy Spirit."

THE "HOME" AT CONSTANTINOPLE — ITS PROMISE.

A NOTE from Mr. E. E. Bliss, of Constantinople, respecting the "Home" girls' school there, dated July 25th, will be of special interest to the many Christian women who have aided so generously in its establishment. He writes:—

"Others may have written you at length of the recent examinations at the Home, but I should like to add a word. I did not hear all the classes, but those I did hear certainly passed a very satisfactory examination, doing great credit both to themselves and to their teachers. The answers given indicated not merely a ready memory of words learned, but a thorough acquaintance with the subject-matter of the lessons. What particularly interested me was the evidence that the teachers had put themselves so completely in contact with the minds of the pupils. The examinations had more the character of familiar, intelligent conversations between teacher and pupil, than of routine answers to routine questions. The compositions, especially those in English of the graduating class, three in number, elicited, and deserved, very high commendation from all present who understood them. These compositions, and the

answers of pupils examined in English studies smacked occasionally of Turkish soil, but were all the more interesting for that.

"The attendance of parents and other friends was very large, and evidently a most happy impression was made upon all. The ample accommodations for seating the crowd, afforded by the spacious school-room of the new building, helped much the enjoyment of the occasion.

"Brief addresses were made at the close by the Hon. Mr. Maynard, our Ambassador, by the Rev. Mr. Millengen, by Prof. Hagopos, of Robert College, and by Pastor Avedis, of Marash. The latter, speaking of the Eastern question now so prominent before the world, expressed the opinion that the education of the sons and daughters of Turkey suggested a much more hopeful method of solving that question than all the devices of diplomats, and that the desirable thing for Turkey, and what a good many of the people of Turkey themselves desired, was not the sending here of men-of-war, with gunpowder and shot, but more *teachers* of true science, true morality, and true religion, like those the results of whose labors for the past year had appeared in the examinations to which they had listened.

"The straitness of the times in money matters, compelling men to the most rigid, and in thousands of cases to the most pinching economy in their expenses, may prevent any rapid increase in the number of scholars at the Home; indeed, if the present number is kept up it will be a great success; but ultimately, as we believe, and as many around us, in various circles, believe also, the Home will attain to a position of great and widely extended usefulness."

Mission to the Austrian Empire.

ATTITUDE OF PROTESTANTS.

To prevent possible misapprehension, Mr. Schauffler wrote on the 11th of September:—

"A couple of recent paragraphs in the 'Congregationalist,' about the attitude of

the Protestant churches in Austria toward us and our work, seem to call for a word of explanation, lest the impression be made on some that *all* the Reformed and Lutheran Protestants of this country are inimical to us; which is, I am glad to say, very far from being the case. . . . An influential minority of the Reformed pastors in Bohemia sympathize, some of them very heartily, with our efforts to spread the knowledge of the gospel.

"In Prague, the Lutherans are trying to stop the German preaching service of the Scotch Free Church Mission to the Jews, and are not friendly to any foreign missionary operations. But in *German Austria*, especially in Upper Austria, a number of pious Lutheran pastors have, from the beginning, welcomed us and our coöperation most heartily, and we should be very sorry to fail to acknowledge the fraternal and truly Christian treatment we have received from them.

"In *Moravia* the situation is again different. In Brünn the Lutheran minister is our bitter foe; but the Reformed Superintendent and the Reformed Senior of this half of Moravia, who both welcomed us so heartily when we moved hither from Prague, have not only showed us warm personal friendship, but have also done all in their power to aid us in our work, even defending us repeatedly, orally and in writing, to the governor and police.

"We must ever bear in mind that there are two parties in the Protestant churches of Austria, as indeed everywhere else in Europe,—the believing, or evangelical, and the unbelieving, containing all the rationalistic and worldly elements. The evangelical party is in the minority, and is yet doing what it can to stem the swelling tide of worldliness and unbelief in its own communion, and to awaken souls to spiritual life. It welcomes aid, and deserves the liveliest sympathy, the most earnest prayers, and the most efficient co-operation of Christian brethren in Protestant lands. Its opponents, Protestant and Catholic, are numerous and powerful, and will crush all evangelical influences, native or foreign, if they can. But they cannot, for though the contest is growing hotter and more uncompromising, it is

manifest that the Lord is leading Gideon's small host to victory.

"A few days ago I spent the Sabbath, by invitation, in a Reformed parish. The parsonage is built on the spot where a devoted and much persecuted Moravian brother lived and held secret meetings a century ago, before Protestants were even nominally tolerated. The members of that church are descendants of the old Moravian brethren (not Zinzendorf's church, which is properly called 'United Brethren' or 'Herrnhuters,' and not 'Moravians'). The pastor showed me a Bible several hundred years old, which had been buried in the earth to hide it from Jesuits and dragoons. How it comes that this church, like the great majority of Protestant churches here, is in such a state of spiritual stagnation that the pastor and elders mourn over it, has been well explained in Pastor Schubert's recent admirable letter explaining the need of an institution like his. But how cheering the fact that some do thus mourn, and declare, as did this brother, that things *must* become different with pastor and people, and that they must follow the lead of their two or three more advanced brethren, who are laboring successfully to awaken their people to a sense of their spiritual needs. We conversed much on this subject, and a practical turn was given to the conversation by the pastor's desire to open a Sunday-school, which will draw laymen into Christian work, — a thing hitherto unknown there. My Sabbath there was a most cheering one. That church will yet be a bright and shining light, worthy of its martyr ancestors. Can we refuse such brethren our sympathy and aid? Can we refuse to help light beacon fires that will guide many and many a soul to heaven, to start influences that will yet win this land for Christ?

"A few words from a letter just received may interest you. The writer says: 'As I think over your present position among us, my dear brother, it almost seems to me as though the Lord wished you to work in *our churches*, moving, as far as in you lies, as well these dead church members, as us dead pastors. I feel, yes, I see, that you have not been here in our region in vain, and I believe

that, sooner or later, yet many other churches will be opened to you.' It is a wonderful thing to see God awaking dead pastors and dead churches to spiritual life, and I consider it a great privilege to be permitted to encourage and aid them in taking hold of work for Christ."

Mission to Spain.

OPENINGS AND OPPOSITION.

MR. WILLIAM H. GULICK wrote from Santander, September 9th: —

"Since my report of August 7th, besides our work in Torrelavega, where one of our earliest converts is settled as an evangelist, we have had regular meetings in a village called La Cavada, about fifteen miles from here. A member of our church, an energetic woman, who owns a small house there, — which for several years she has let, while she has resided in Santander, — has returned there to live. Three weeks ago three or four of our brethren, besides my wife and myself, paid her a visit, and held several meetings in her house, that were attended by from twenty to thirty persons. On the following Sabbath four of the brethren were there again, and held meetings attended by much the same persons that were present before. On their leaving the house late in the afternoon, to return home, they were followed by a troop of men and boys, who greeted them with cries of 'Long live the Virgin,' with shouts and jeerings, and finally with volleys of stones, from which they were forced to run to escape serious harm, and what appeared to them the possibility of immediate martyrdom. They were mercifully spared any serious wounds, and finally reached the shelter of certain police quarters that fortunately lay in the direction they were going. Accompanied by two guards they returned to the village and made complaint to the authorities, after which they were allowed to depart in peace. The following Sunday the same brethren were there again, and held meetings. They left this time without being molested, though some of the base fellows of the former Sunday's attack were lurking around with stones in their hands, which, however, they saw fit not to use.

"Last week two of our members went through that and several of the neighboring villages, selling Bibles and Testaments, and religious books and tracts. They made scant sales, but did good work in talking with the people. At one village, where they had a stand placed in the public plaza, a priest came up with eager haste, inquired the price of a Bible, paid his twenty-five cents with hands trembling with excitement, and hardly waiting for his change, turned and tore from the precious book a handful of its leaves, when a companion, with a box of matches ready, struck a light and set the mangled Scriptures on fire! This exhibition of inquisitorial hate startled the simple people who were gathering around, so that they did not dare to buy, though it also awakened their curiosity and prompted many inquiries. Another brother is to-day attending a monthly mercantile fair, held in one of those villages, where he hopes to sell some Bibles, or at least, while offering them, to open the way for conversation about the gospel.

"So the light will spread, by degrees penetrating the darkness around us, sometimes to be violently quenched,—we may hope to be again kindled in God's good time,—and in other places to be gladly received by souls that feel their spiritual blindness. It is work that tries our patience and our faith, but that is not without its own rich rewards."

SHALL THE MISSION BE STRENGTHENED?

In another letter, also written in September, Mr. Gulick says:—

"For four years we have been at work at Santander, and for the most of this time single-handed. I feel that I now have a good right to cry aloud to our friends at home to come to our help. By the blessing of God we have been permitted to organize a church here, and during these four years we have gained a knowledge of the wants of the neighboring provinces, and of the opportunity for work in them. In the training of men and women in our church who are ready and anxious to help in the work of evangelizing their countrymen, and in preaching the gospel in this city of forty thousand inhabitants, in the several im-

portant towns along this coast, all easily reached from Santander, and in the hundreds of villages and towns scattered through the provinces from Coruña and Vigo to San Sebastian and Pamplona, there is immediate work enough for a large number of missionaries. All this part of Spain, known as the Montaña, from its mountainous character, is properly our field, and is open to us in every direction; and I can content myself with no other thought than that we should occupy it with a strong, aggressive mission.

"Let me then especially and earnestly urge that this station be at once reinforced. Is it too much to ask; is it more than was the intention of the Board and of the churches when we were first sent to Spain,—that there should be two families in Santander, and at least enough more to hold the chief points of a well-defined field here in the North? Had they the language, the energies of all could be fully employed from the first in direct evangelistic work. But we must not forget that new-comers would need to learn the language, and that that would take from one to two years. Meanwhile our opportunities press upon us and pass away; souls cry for the light and perish in darkness; communities breaking away from Rome move toward the gospel, but having no one to guide them lapse into a hopeless infidelity, or fall back into the arms of the church that then makes sure to stifle, once for all, if possible, these longings for a purer religion. We beseech our friends not to let the golden opportunity for making these valleys and mountains of old priest-ridden, pope-ridden Spain, ring with the glad tidings of the gospel, pass unheeded by."

Western Mexico.

MR. WATKINS, now away from his field for sanitary reasons, writes: "In the latter part of July I received to full church membership forty persons in Ahualulco [where Mr. Stevens was murdered in March, 1874], and baptized twenty-two children besides. Our church members in Guadalajara were increased to 150 in August. The good work is more hopeful than ever in Jalisco."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

THE last Annual Report of the Presbyterian Board, for the year which closed with April last, gives the following tabular view of the Missions:—

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1876.

MISSIONS.	Missionaries & Assistant Missionaries.						Communicants.	Pupils in Schools.		
	Ministers.			Lay Teachers and others.						
	American.	Native.		American.		Native.				
		Ordained.	Licentiate.	Male.	Fem.					
INDIAN TRIBES.										
Senecas	1	1	-	-	2	5	261	-		
Chippewas	1	-	-	-	3	-	50	58		
Omahas	1	-	-	-	1	-	37	145		
Dakotas	2	1	-	-	2	5	192	80		
Creeks	1	-	-	-	2	-	33	-		
Seminoles	1	-	-	-	1	-	59	-		
Nez Percés	2	-	-	-	-	-	640	-		
Spokane	1	-	-	-	-	-	323	-		
New Mexico	1	-	-	-	-	-	-	-		
	11	2	-	-	11	10	1,506	283		
Mission to the Jews	1	-	-	-	-	-	-	-		
MEXICO	4	-	-	1	4	24	2,300	40		
	4	-	-	1	4	24	2,300	40		
SOUTH AMERICA.										
United States o Colombia	2	-	-	-	3	1	18	30		
Brazil	8	3	2	-	9	12	668	872		
Chili	5	-	-	-	-	4	85	•		
	15	3	2	-	12	17	771	402		
AFRICA.										
Liberia	6	-	1	-	-	-	240	52		
Gaboon and Corisco	3	1	1	2	7	15	243	229		
	9	1	2	2	7	15	483	281		
ASIA.										
INDIA.										
Lodiana	18	8	-	-	26	87	387	5,337		
Furrukhabad	12	4	-	-	17	69	347	2,188		
Kolapoor	6	-	-	-	5	4	35	385		
	36	12	-	-	48	160	769	7,910		
SIAM.										
Laos	6	-	3	-	8	7	55	104		
	2	-	-	1	3	-	7	-		
	8	-	3	1	11	7	62	104		
CHINA.										
Canton Mission	4	-	7	2	9	14	151	364		
Ningpo Mission	10	11	7	1	10	37	1,006	344		
Shantung and Peking Mission	10	5	6	-	9	4	-	73		
	24	16	20	3	28	55	1,157	781		
Chinese in California	2	-	-	-	-	6	64	121		
JAPAN	4	-	2	2	6	-	118	195		
PERSIA	8	14	42	1	14	70	760	1,102		
SYRIA	13	3	10	1	17	94	498	2,283		
General Total	185	51	81	11	158	458	8,577	13,501		

* No Report.

The summary financial statement is as follows:—

"The receipts of the Board from all sources, for the year ending April 30th, have been \$317,688.69; the expenditures, \$515,593.62. The debt of the Board on April 30, 1875, was \$38,283; the debt on April 30, 1876, was \$36,187.93. This statement shows that the income of the Board exceeded the expenditures proper of the year by the sum of \$2,095.07."

BOARD OF THE REFORMED (DUTCH) CHURCH.

THE last Report of this Board (for the year ending with April, 1876) gives this summary of its missions:—

GENERAL SUMMARY.

	China.	India.	Japan.	Total.
Stations	1	8	2	11
Out-stations	14	44	*	58
Missionaries	3	7	6	16
Assistant Missionaries	4	8	7	19
Native Ministers	3	12	..	6
Catechists or Preachers	10	19	6	35
Assistant Catechists . . . . .	..	3	..	3
Bible Readers . . . . .	..	20	..	20
Schoolmasters	6	15	..	22
Schoolmistresses . . . . .	..	15	..	15
Colporters . . . . .	..	11	..	11
Churches . . . . .	..	18	1	26
Communicants	657	780	125	1,442
Academies . . . . .	..	2	1	3
" Scholars in . . . . .	..	94	28	122
Day Schools	4	40	3	47
" Scholars in	101	1,228	30	1,359
Theological Students	7	†	12	19
Dispensaries, with beds . . . . .	..	1	..	1
No. of patients treated	No report			

"The receipts of the year have been: From churches, \$31,791.54; Sabbath-schools, \$4,791.38; individuals, through churches, \$8,974.32; individuals, not through churches, \$3,589.93; legacies, \$11,166.05; miscellaneous sources, \$4,029.69; total, \$64,342.91. The gifts from the churches are \$2,834.76 less than those of the previous year, while those of the

* Four or five places have been supplied with active preachers.

† Almost the entire body of native helpers.

Sabbath-schools have increased \$386.57, those of individuals, \$5,074.15, and the income from legacies, \$8,138.17. The entire receipts show an increase of \$10,092.96 upon those of the last year."

Statistics of churches, schools, etc., are not presented in a general table. There were 537 members of churches connected with the American portion of the Amoy mission (there is an English Presbyterian portion) at the close of the year. Admissions by profession during the year, 24. The Arcot mission reported 780 communicants in 1875,—42 more than the previous year.

The Report states:—

"The missions are well prepared for efficient service. They are well furnished with buildings for churches, schools, and academies. They have a considerable body of experienced and trustworthy native helpers of all grades. They are superintended by a force of missionaries admirably equipped for the work they are called to do. A position full of promise has been attained; churches, schools, seminaries have been gathered and are in successful operation. Everything is ready for a vigorous advance into the outlying territory of pure heathenism; nothing is wanting except the earnest prayers and generous offerings of the churches at home. And there must be an increase in gifts, or the position acquired by so much labor and expense must be lost, to a considerable extent. To stand still is impossible. Simply to conserve what has been attained is not possible. We must go forward or backward. We are surrounded by active and aggressive opponents and enemies, and unless we are constantly overcoming them and winning them to our side, they will be steadily overcoming us. Surely, the church which has so nobly sustained these missions during the past twenty years, will not desert them now, when they are so well prepared for efficient service."

MISCELLANY.

NATIVE MISSIONARIES IN MADAGASCAR.

THE "Chronicle" of the London Missionary Society gives a very interesting

account of the forming of a Missionary Society, and the sending out of its first laborers, in Madagascar:—

"The 'Isan Enim Bolana' is a union of the Malagasy churches in the province of Imerina, meeting, as the name imports, every six months. . . . The last half-yearly meeting took place in January, at which the interest awakened was intense and varied, while the results which followed were of unusual significance and importance. For some time past the churches have had under serious consideration the best means of providing for the spiritual necessities of those parts of the island which are still heathen. Among the visitors at the meeting were two chiefs from the *Ibara* country, lying far in the south, whose earnest efforts to secure teachers for the dark and degraded inhabitants of their district have already been referred to in our pages. The result of the renewed appeal of these chiefs to their Christian brethren in the capital, has been the formation of the first missionary society in Madagascar, and the despatch of two native missionaries to the scene of their future labors.

"A public meeting (the first missionary meeting in Madagascar) was held at Ampamarinana church, on Tuesday, the 25th of January. It was well attended by natives, both male and female, of all classes. One speaker described the country and people to whom the missionaries were going. The picture he drew was black indeed, and he more than once turned round to point at the Bara who were present, to say that they had become far too polished by their visit here to be regarded as fair or average specimens. The two missionaries then briefly stated their motives in undertaking this mission, and asked for the prayers of the churches. . . .

"On the Thursday after the meeting above described, the Bara and the native missionaries were called up to the palace. . . . The Prime Minister spoke thus: 'You ask for teachers; therefore behold Rainisoamanana and Rainiamboazafy, sent by the queen, and by me, and by all the churches, to teach the Word of God among you. Be diligent to learn, for we were as ignorant as you are, and we were idolaters, even as you are, formerly; but

when the Word of God came we learned the evil of these things, and gave them up and cast them away; for the Word of God alone is true wisdom, and the service of God and Jesus Christ is the best of all things. So behold these two men who are to go with you, and be diligent to learn, and take good care of these men; for if you look after them well, and are diligent to learn, then be assured that you will prosper; but if you treat them badly and are careless, and especially if you injure these men, you may be assured of punishment from me. But I have every confidence that you will do all that is right.'

"One of the *Ibara* chiefs, Raivelo, answered, 'Confide in us, sire, and let the queen be assured that we will learn with all earnestness. And take our word in reference to these two men; no human beings shall kill them. If any one attacks them, we are the ones to fight instead of them. They shall not know hunger, for our food shall be their food.'

"Itsikora also spoke, and gave the strongest assurances of protection. . . . And Ramaka, pastor at Andohalo, wound up by saying, 'We thank God that here, in the palace of the queen, the words of the Saviour (Matt. xxviii. 19, 20), 'Go ye into all the world and preach the gospel to every creature,' are being accomplished. And we thank the queen and prime minister, for what they have done now is good beyond all expression.'"

THE SANDWICH ISLANDS — PRESENT CONDITION.

THE reading public must have seen, of late, many indications of an unpromising condition of affairs, socially, morally, and religiously, at the Hawaiian Islands, for whose enlightenment and Christianization so much has been done, and so successfully, by American missionaries. It has not been easy to obtain precise knowledge; different writers present different views; and the matter has more than one side to be considered.

A very intelligent Christian minister at the Islands, writing on this subject re-

cently to the Secretary of the American Board, notices the following as among the unpleasant facts of the case, which must be admitted. (1.) A general feeling, at present, of antipathy on the part of native Hawaiians against foreigners, amounting to hatred of whites on the part of the vicious, while among the better class of natives it is a suspicion and distrust of their white friends — a fear to trust them. (2.) A lamentable looseness prevailing throughout the social order of things at the Islands for the last thirteen years. (3.) The demoralizing character of the popular literature of the day; especially of most of the newspapers that have been published in the native language for some years past. (4.) A spirit of self-sufficiency on the part of the Hawaiians, noticed even among the native pastors, which renders it difficult to exert an influence over them. (5.) The fact that some unfit and even bad men have been brought forward into the ministry, as pastors of native churches. But while admitting all this, he goes on to say:—

“There is another view of the case which seems to me to be the more correct one. Within the last ten years the Hawaiian people have been tried as they were never tried before. The record of these years has been a strange one. The political, social, and moral foundations of the people have been shaken until they were ready to fall. ‘A tempest in a tea-pot,’ you may call it; but nevertheless, to those who are in the tea-pot, it is fraught with weighty consequences. Never since the days of Bingham, and Thurston, and Whitney, has the cause of Christ in Hawaiiine been called to meet sorer trials, or the church of Christ to contend with more subtle enemies. Never has the nation come so near losing its independence, and its all, as during the last decade. And what with Romanism, and Ritualism, and Mormonism, and the flood of infidelity that has come in upon the country, is it surprising that the poor Hawaiian should become somewhat bewildered and demoralized? Is it not rather a matter of surprise and congratulation

that he has not gone under in the general upheaval of his social condition? The love of national existence, the desire for advancement and improvement, the earnest reaching upward for a higher social level, never asserted itself in the Hawaiian mind so strongly as it does to-day. This out-growth of their better nature, pushing in devious ways, often running in mistaken channels, is due, under the blessing of God, to the labors of your missionaries here; and it will last as long as there is a Hawaiian people; while the spiritual and invisible results of their work will continue forever. And if you go out among the Hawaiian churches to-day, amid much to discourage, you will find ample ground for encouragement. There is pure gold among these churches, and it must be cared for, for Christ’s sake.”

THE BELIEF IN A SUPREME BEING AND A FUTURE LIFE.

REV. A. W. MURRAY, after nearly forty years of extensive observation in the island world of Polynesia, says:—

“I have never found, in all my wanderings among savage tribes, any who had not some idea of a future life, and of beings superior to themselves, to whom they owed some sort of homage, and whom they feared, and sought in some way to propitiate. If the entire absence of all religious belief is to be found anywhere among the human family, I know no place so likely as among the aborigines of Australia. There man has sunk about as low as he can sink, yet among some of the tribes there is a distinct belief in a future life, and a *Supreme Being*.”

“WHAT WE ARE TO OTHERS, THEY ARE TO US.”

THAT eminent missionary of the London Society, Rev. A. W. Murray, in his account of New Guinea and the commencing missionary operations there, states:—

“So far as my experience goes, the character given of the natives, by early visitors generally, is not deserved. That

the dark races on some of the islands of Torres Straits have been guilty of great barbarities, is no doubt true; but possibly, if a different mode of treatment had been adopted by visitors, the result might have been very different. I have gone freely amongst them — not merely where others had been before, but where the foot of a white man had never trod — entirely *unarmed*, and I have never been molested by either race. I have found in all my experience, that the rule that holds in dealing with men, whether civilized or savage, is *that what we are to others, they are to us*. Our conduct and bearing towards them determine theirs toward us. This I believe to be the *general rule*, which the exceptions, if fairly considered, will but go to confirm. I have endeavored to act upon it for over forty years, and the exceptions I have met with have been more numerous among *civilized* than *savage men*."

WORKING CHRISTIANS AMONG THE SANTHALS.

MESSRS. SKREFSRUD and BOERRESEN, missionaries to the Santhals in India, in their eighth annual report say: "When the revival first began to manifest itself, and the people to come in crowds to learn more of Christianity, we were at a great loss what to do. For us personally to undertake the instruction of all, was a physical impossibility. . . . The Christians themselves, without much talk or any fuss, soon furnished a practical answer to all our doubts and fears, by quietly going out themselves to the various villages, where the candidates resided, and telling them, in their own simple and straightforward manner, about their sins, and their deplorable condition now and to all eternity, if they did not repent, and placing before them the free and full salvation offered by Jesus, and dwelling on his great love. As they spoke in this way wherever they went in their journeyings, the gospel was spread far and wide, and so it came to pass that sometimes people coming from a considerable distance would present themselves for baptism, and on making inquiry we would then learn, for the first time, that they had been for months under instruc-

tion from one or other of the older Christians, quite unknown to us.

"The wives of two of the elders came to us and wanted our advice on a certain matter, saying they did not know if they had been doing right or not. They appeared a good deal ashamed, and it was only after repeatedly reassuring and coaxing them, that we got their story out of them. It seems that the people in two different villages had, some two months before, asked them, when passing by, to stop and tell them something of the Saviour. This they did, after the Manjee had assembled all the villagers, and sang hymns to them. By and by they were asked to come and give them further instruction, which they did, each of the women taking a separate village. This was not done at the expense of any household duties, for after working at home all day and cooking the evening meal for their husbands and children, they would go out to their pupils and teach them until ten or eleven o'clock at night, or even later. Sleeping where they were, they would return to their own homes by dawn, to resume the duties of another day. They wanted to know whether they had done wrong in so acting; but as the action and leading of the Holy Spirit were so clearly to be traced in the whole matter it was impossible for us to forbid them, and we could only encourage them to persevere, in spite of Paul's injunction, that the 'women keep silence.' They were wonderfully used in bringing many souls to Christ, and poor, simple, unlettered Santhal women though they are, what a grand thing it would be if our European ladies in India would follow their example!"

THE IDOLS UTTERLY DESTROYED.

THE English Baptist "Missionary Herald," for October, states: "Not long ago a young man came from Raratonga to London, and was taken to see the British Museum. Among the rest of the wonders he there saw was a row of idols, and amongst others a Raratongan god. He looked at it with wondrous curiosity, and asked permission to take it in his hands.

He looked at it all round for a while with great interest, passed it back to the guide, and said, 'Thank you; that is the first idol I ever saw in my life.' In the time of the honored John Williams there were more than 100,000 individual gods in Ratonga; and so clean a sweep has the Gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth."

PRECIOUS GIFTS.

THE Treasurer of the Board recently received an envelope containing five dollars, with this touching indorsement: "Little Arthur's great and precious contribution, — great because all that he had, and precious because the giver is now with the Saviour."

A daughter of a missionary among the Zulus, now in the United States, sent a note to the Secretary some weeks ago, saying: "I inclose ten dollars, received in coin from my mother in Africa, concerning which she says: 'You know the story of these gold pieces. One was sent to me by a school-mate just before she died, and I gave the value to the Children's Missionary Society here, and kept the gold piece in remembrance of Anna. Another mother sent me, and I gave the value of it to the Home Missionary Society in Africa. The third was presented to me the last time I was in America. When reading about the debt of the Board, lately, it seemed wrong that this money should be doing nothing, and I thought I would send it to you to divide up into four contributions for the year. It is truly but a *mite*, but if every one would help to clear off that miserable debt, I should be happy.'

"My sister and I prefer that it should go from my mother, to help pay off the debt of the Board."

GLEANINGS.

THE "Church Missionary Gleaner" states: "The total number of adult baptisms reported in the missions of the

Church Missionary Society last year was 2,205. This is, however, incomplete, some districts in New Zealand and north-west America not having distinguished between adults and children, and their figures are not included."

—"The Kingani River has been found (for the present) impracticable for the Nyanza expedition, as well as the Wami; and two out of three divisions of the party have already started by land."

—"In the twenty years from 1855 to 1875 the number of native clergy in the South Indian missions of the Church Missionary Society has risen from *ten* to *seventy-five*; of communicants, from 5,147 to 12,728; of baptized Christians, from 22,355 to 48,928; of professing Christians, including catechumens, from 33,231 to 63,258."

—"The "Church Missionary Intelligencer," for October, states: "The ranks of the native ministry in the Society's missions continue to receive important additions. Only in this present year we have reported in these pages the ordination of two natives in the Panjab, one in the Santhal country, four in New Zealand, one in Travancore, fifteen in Tinnevely, three at Lagos, and four at Foochow. On another page in our present number we mention one in Moosonee, and now we have to report that three well-trained Chinese brethren, attached to the Ningpo mission, were admitted to deacon's orders on Trinity Sunday."

—"The wife of Maharajah Dhuleep Singh, of India, was educated in a school of the United Presbyterian mission in Egypt, and on each anniversary of his wedding the Maharajah contributes five thousand dollars to the mission. This he has done, it is said, for eleven years, making the total sum contributed \$55,000."

—"The Native Basuto Church, founded by the French Protestant missionaries, filled with zeal for the spread of the gospel, had sent out a band of missionaries to go five hundred miles to the north, and settle among the utterly unevangelized *Banyiai*. In May last, these devoted and brave men were arrested by the Dutch government in the Transvaal Republic, and thrown into prison."

— There are said to be seventy Catholic negroes in the College of the Propaganda, in the city of Rome, training for the missionary work in Africa.

— The *Morning Star* sailed from Honolulu July 5th, for her annual trip to Micronesia.

DEATHS.

At Honolulu, Sandwich Islands, August 15th, Mrs. S. L. Hall, wife of Hon. E. O. Hall, formerly in the service of the American Board.

The "New York Observer," of November 9th, announces the receipt of a letter from Dr. Damon, of Honolulu, mentioning the death of Mrs. Lucy (Goodale) Thurston, on the 13th of October. No more direct intelligence of this event has reached the Missionary Rooms. The "Observer" remarks: "Mrs. Thurston was the widow of Rev. Asa Thurston, to whom she was married in 1819, and with whom she sailed for the Islands the same year. From that time until the death of Mr. Thurston, which occurred a few years

since, they labored together in the gospel of Christ, having been important instruments in the renovation of the Hawaiian people, and their introduction into the family of Christian nations. . . .

"Mrs. Thurston was a lady of remarkable characteristics, — of strong intellect, indomitable perseverance, great practical wisdom, and devoted piety. She was, from the first, one of the most influential members of the mission, and she has left her mark upon the Christian nation which has had its birth and growth to maturity within the present century. . . . She had been in feeble health for many months, and her death was not unexpected. She had nearly completed her 81st year, having been born November [October?] 29, 1795."

DEPARTURE.

Miss EMMA K. OGDEN, M. D., from Pittsburg, Penn., sailed from New York November 4th, on the way to join the Madura mission, India.

HOW TO REMIT SAFELY.

In making remittances it is best to procure a draft on Boston or New York, or a Post Office Money Order. When neither of these can be conveniently obtained, send the money, *but always in a registered letter*. The registration fee has been reduced to ten cents, and the present registration system has been found by the Post Office Department to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters when requested to do so.

OFFERINGS FOR THE DEBT.

MAINE.		NEW YORK.	
Weld, Rev. D. D. Tappan,	2 00	Tarrytown, a friend,	\$1 00
VERMONT.		PENNSYLVANIA.	
Granby, Mrs. A. W. Rios,	1 00	Philadelphia, Miss K. M. Linnard,	10 00
Wallingford, E. Martindale, 10; H. Burton, 10; J. Batcheller, 5;	25 00—25 00	Twinsburgh, a friend,	1 00
MASSACHUSETTS.		OHIO.	
Amherst, 1st Cong. ch. and so.	60 21	Centre, Cong. ch. and so.	12 00
Belchertown, A member of Cong. ch.	2 00	Magnolia, Cong. ch. and so.	4 00—16 00
Florence, A. L. Williston,	1,000 00		
Lancaster, Edward Phelps,	10 00		
Thorndike, Mrs. E. G. Learned,	5 00		
Ware, William Hyde,	500 00—1,577 21		
RHODE ISLAND.		CALIFORNIA.	
Little Compton, Isaac B. Richmond,	10 00	—, W. F. Montague,	10 00
CONNECTICUT.		SANDWICH ISLANDS.	
East Hartland, Cong. ch. and so.	10 00	Hawaii, a friend,	1,100 00
Guliford, a lady,	3 00		
Hartford, Rev. George E. Sanborne,			
100; Balance of subscriptions for expenses of annual meeting, 1,700; 1,800 00—1,818 00			
MAHARATTA MISSION.			
Satara, Rev. S. R. Wells,			85 00
		Received in September,	4,601 21
			682 00
		Received since September 1, 1876,	\$5,283 21

CENTENNIAL OFFERINGS.

Bristol, R. I. Mrs. William R. Taylor,	\$10 00	Medina, Ohio. Young People's Benevolent Society,	\$5 00
Little Compton, R. I. Cong. S. S., for Fort Berthold,	10 25		80 70
Danbury, Conn. A Centennial Offering,	50 00	Previously acknowledged,	7,101.95
South Windsor, Conn. Thank-offering, for Fort Berthold,	5 45		\$7,182 65

DONATIONS RECEIVED IN OCTOBER.

MAINE.		Washington county, Aux. Soc. G. W. I.	
Cumberland county.		Scott, Tr.	
Auburn, Rev. A. P. Tinker,	25 00	Northfield, Cong. ch. and so.	16 14
Gorham, Cong. ch. and so.	7 80	Waldslee, Amy B. Fisk,	3 75—19 89
Portland, State St. ch. and so., add'l to special collection, 30; St. Lawrence St. ch. and so.	35 62	Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
South Freeport, Cong. ch. and so.	14 70	Hartford, Cong. ch. and so.	15 00
Yarmouth, Central ch. and so.	5 00—88 12	Norwich, Cong. ch. and so.	14 00
Kennebec county.		Springfield, Cong. ch. and so., for Papal Lands,	35 00—64 00
Hallowell, Cong. ch. and so. (of wh. 25.15 m. c.),	130 81		417 89
Lincoln and Sagadahoc counties.		MASSACHUSETTS.	
Bristol, Mrs. H. Drummond, S; Miss H. McLean, 2;	5 00	Barnstable county.	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		Sandwich, Cong. ch. and so.	89 00
Bangor, Central Cong. ch. and so.	300 00	West Yarmouth, Martha Perry,	2 00
Union Conf. of Churches.		Yarmouth, 1st Cong. ch. and so., add'l,	31 89—122 89
Hiram, Cong. ch. and so.	2 50	Berkshire county.	
North Bridgton, Cong. ch. and so.	15 00	Pittsfield, 1st Cong. ch. and so.	481 50
Watford, S. Warren,	5 00—22 50	451.50; a friend, 20;	23 00
York county.		Stockbridge, Mrs. Sally Gillett,	23 00
Cornish, Village ch. and so.	10 00	Williamstown, Rev. Mark Hopkins, D. D.	40 00
	595 48	Windsor, Cong. ch. and so.	5 00—546 50
Legacies. — Portland, Mrs. C. W. Jenkins, by Rev. E. Y. Hinckley, to const. W. W. Brown and Dr. N. S. Jenkins, H. M.	200 00	Bristol county.	
	765 43	Rehoboth, 1st Cong. ch. and so.	30 00
NEW HAMPSHIRE.		Brookfield Assoc'n. William Hyde, Tr.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Brookfield, Cong. ch. and so., to constitute Rev. C. P. Blanchard, H. M.	100 00
Mariboro, Cong. ch. and so.	10 00	Charlton, Cong. ch. and so.	67 05
Grafton county.		Dudley, 1st Cong. ch. and so. 35; C. E. Kimball, 10; J. Q. A. Johnson, 2;	47 00
Bristol, Cong. ch. and so.	8 13	Southbridge, Cong. ch. and so.	271 93
Groton, Parker Blood,	50 00	Sturbridge, Cong. ch. and so.	80 16
Wentworth, A. L. Marden,	5 00	Ware, 1st Cong. ch. and so. 45.40; East Cong. ch. and so. (of which from J. A. Cummings, to const. G. C. Fenn, H. M., 100; William Hyde, to const. Mrs. Alex. Hyde, H. M., 100; Otis Lane, to const. Mrs. H. L. Porter, H. M., 100),	1,133 45
Plymouth, Cong. ch. and so. m. c.	4 55—62 68	West Brookfield, 1st Cong. ch. and so.	46 70—1,749 29
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Essex county.	
Manchester, 1st Cong. ch. and so.	65 95	Andover, Faculty and Students of Theol. Seminary, for Maharrata Theol. Seminary, add'l,	99 00
Merrimack county Aux. Society.		North Andover, Cong. ch. and so., add'l,	30 00—129 00
Warner, Friends,	4 00	Essex county, North.	
Webster, Cong. ch. and so.	10 00—14 00	Bradford, 1st Cong. ch. and so.	86 55
Rockingham county.		Newbury, 1st Cong. ch. and so.	50 00—136 55
Atkinson, Abigail L. Page,	50 00	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Exeter, 1st Cong. ch. and so. 63.55; Union concert, 6.45;	70 00	Beverly, Dane St. ch. and so. m. c.	54 56
Kingston, Cong. ch. and so. 8.80; Mrs. L. D. Peaslee, S; Rev. Jacob Chapman and wife, 8.70;	20 00	Lynnfield Centre, Cong. ch. and so.	13 03
Widham Depot, Horace Berry,	10 00—150 00	Marblehead, a friend,	3 00
Strafford county.		Salem, a deceased friend,	75 00—145 62
Wakefield, a friend,	5 00	Franklin co. Aux. Soc. William F. Root, Tr.	
Sullivan county Aux. Soc. N. W. Goddard, Tr.		Ashfield, Cong. ch. and so.	40 62
Claremont, Cong. ch. and so. 5.84; Mrs. Katharine Piper, 1;	6 84	Conway, Cong. ch. and so. m. c., 4 months,	40 00—80 62
	314 47	Hampden county, Aux. Soc. Charles Marsh, Tr.	
VERMONT.		Chicopee, 1st Cong. ch. and so., to const. GILES S. CHAPIN, H. M.	9 00
Addison county.		Holyoke, 2d Cong. ch. and so.	39 63
Shoreham, Cong. ch. and so.	51 00	Springfield, Olivet ch. and so. 107.17; 1st Cong. ch. and so. 68.07; George Merriam, to const. MARY B. CAMPBELL, H. M., 100;	275 24
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Westfield, 2d Cong. ch. and so.	41 33—335 30
Lyndon, S. B. Mutticks,	5 00	Hampshire county Aux. Society.	
Lower Waterford, members of Cong. church,	10 00	Hadley, Russell Cong. ch. and so. m. c. 21 47	
St. Johnsbury, North Cong. ch. and so. 60; Two thank-offerings, 125; Four friends, 24.50; One missionary sermon, 20;	227 60		
St. Johnsbury East, Cong. ch. and so.	40 00—282 50		

North Hadley, Cong. ch. and so.	5 60
North Amherst, Cong. ch. and so.	34 00
Northampton, Edwards ch. and so. (of wh. \$5.65 for Papal Lands),	58 41
South Amherst, Cong. and so.	8 00—122 48
Middlesex county.	
Everett, Cong. ch. and so.	15 00
Hopkinton, Cong. ch. and so.	144 23
North Chelmsford, 2d Cong. ch. and so.	22 00
Somerville, Franklin St. ch. and so. m. c. 8 50	1 00
Wayland, P. Shorey,	30 25—221 10
Watertown, Phillips ch. and so.	
Middlesex Union.	
Asbury, Cong. ch. and so.	24 10
Fitchburg, Rollstone ch. and so.	134 68
Lunenburg, Cong. ch. and so.	17 94
North Leominster, Cong. ch. and so.	28 34
Westford, Cong. ch. and so.	50 00—253 06
Norfolk county.	
Brookline, Harvard ch. and so.	50 00
Foxboro, Joseph Cony,	3 00
Grantville, Cong. ch. and so.	149 42
Milton, a friend,	5 00
South Braintree, Cong. ch. and so.	5 70
Wrentham, Fenima Hawes,	100 00—313 12
Plymouth county.	
Ablington, Cong. ch. and so.	13 57
Suffolk county.	
Boston, Berkeley St. ch. 200; Park St. ch. 40; Vine St. ch. m. c. 15; Central ch. m. c. 8.42; Central ch. (Jamaica Plain), 2; Memorial Yow, 10;	275 42
Worcester county North.	
Winchendon, 1st Cong. ch. and so.	33 57; ditto m. c. 35.14;
Worcester co. Central Assn. E. H. Sanford, Tr.	66 51
Berlin, Cong. ch. and so., special,	13.51; ditto m. c. 10;
Holden, a friend,	50 00
Oxford, 1st Cong. ch. and so.	31 90
Paxton, Cong. ch. and so. m. c.	15 00
Rutland, Cong. ch. and so.	6 55
Worcester, Union ch. and so. 76.72; Philip L. Moen, 500; a friend, Central ch. 57; S. W. Kent, 10; a friend, 5;	645 72—776 04
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Collection at Annual Meeting, Worcester South Conference,	18 21
East Douglas, Cong. ch. and so.	35 55—56 76
Boxboro, Cong. ch. and so.	9 00
	5,412 73

Legacies.—Newburyport, Mrs. Sarah Moseley Emery, by Edward S. Moseley, Ex'r, \$2,809.81. Made a special fund to be expended according to the will of the testatrix.

Prescott, Mrs. Sarah M. Howard, 50 00
Worcester, Mrs. Sarah T. Howe, by Mrs. S. G. Partridge, 100 00

5,562 73

RHODE ISLAND.

Newport, United Cong. ch. and so.	148 34
Providence, Pilgrim Cong. ch. and so., to constitute EDWIN METCALF, FREDERICK E. KEEF, FREDERICK A. HATCH, CHARLES A. HOPKINS, and GEORGE JEPHRESON, H. M., 184.50; Beneficent Cong. ch. and so. 100; Elmwood Cong. ch. and so. 50;	334 50—482 84

CONNECTICUT.

Fairfield county.	
Danbury, 1st Cong. ch. and so.	138 35
New Canaan, Cong. ch. and so., add'l,	5 00
Stamford, Mrs. G. B. Willcox, add'l,	5 00—148 35
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	38 06
Bloomfield, Cong. ch. and so.	726 45
Bristol, Cong. ch. and so.	100 78
Buckingham, Cong. ch. and so.	19 82
Collinsville, Cong. ch. and so. m. c.	9 07

Canton Center, Cong. ch. and so., to const. Rev. B. HUBBARD, H. M., 55.40; a friend, 5;	60 40
East Hartford, Cong. ch. and so.	30 00
Hartford, Center Cong. ch. and so., to const. E. W. PARSONS, H. M., 1,462.12; Jos. E. Cone, 100; a friend, 30; Mrs. C. P. Wells, 10; "A woman, spoons sold," 5; "Another woman," 2; a friend, 9.50; 1,610 07	
New Britain, South Cong. ch. and so., special, 30; Mrs. William H. Smith, 100; A Gentleman and his wife, 15; Mrs. F. H. Churchill, 5; Miss S. A. Dickinson, for Omaha, 5; 155 00	
Plainville, Cong. ch. and so., to const. T. H. DARROW, H. M.	100 00
Suffield, 1st Cong. ch. and so.	20 02
West Avon, "A sinner saved by grace,"	5 00
West Hartford, In memory of John Ellsworth, Mrs. H. M. Ellsworth, and Miss A. F. May,	50 00
—, a friend in Hartford County, 1,000 00—3,224 67	
Litchfield county. G. C. Woodruff, Tr.	
Cornwall, Cong. ch. and so.	65 57
Litchfield, Cong. ch. and so. 376.86; ditto m. c. 17.67;	394 53
New Hartford, South Cong. ch. and so.	18 50
New Milford, Cong. ch. and so.	280 05
Thomaston, Cong. ch. and so. 75.37; Phebe Beach, 10;	85 37
Winsted, J. C. Stillman,	5 00
West Winsted, 2d Cong. ch. and so.	147 71—977 83
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Luther H. Tucker,	5 00
Haddam Neck, Cong. ch. and so.	4 60
Middletown, 1st Cong. ch. and so.	82 00—91 60
New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	128 40
Guilford, 1st Cong. ch. and so. 41; a friend, 1.65;	42 05
Mount Carmel, Cong. ch. and so.	64 72
New Haven, College St. Cong. ch. and so., to const. CHARLES W. SCRANTON and JOSEPHINE A. LLOYD, H. M., 196.32; Davenport ch. and so. 105; Dwight Place ch. and so. 100; 1st ch. and so. m. c. 24.99; North ch. and so. m. c. 9.75; Rev. S. W. Barnum, sale of books, 7.20; 443 26	
Southbury, Friends,	19 00
West Haven, Cong. ch. and so. m. c.	16 00
West Meriden, E. K. Breckenridge,	11 00—725 08
New London county. C. Butler and L. A. Hyde, Tr.	
East Lyme, Cong. ch. and so. 8;	
Mrs. Ursula M. Webster, 5;	13 00
Lisbon, Cong. ch. and so. 4.72; a friend, 2.28;	7 00
New London, 2d Cong. ch. and so.	25 67
Norwich, Broadway ch. and so. 436 04, m. c. 8; 1st Cong. ch. and so. 144.59, m. c. 6.17;	594 80—640 47
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	93 00
Hebron, Jasper Porter,	5 00
Rockville, A. W. Rice,	3 00
Staffordville, Cong. ch. and so.	13 25—119 25
Windham county.	
Plainfield, Cong. ch. and so. (of wh. 36 07 m. c.),	78 30
Pomfret Centre, Rev. C. E. Gordon,	5 00
Waugrean, Cong. ch. and so.	14 50—97 80
	6,024 50

Legacies.—North Granby, Rev. Charles Bentley, by E. W. Parsons, 509 01
Norwich, Miss Sophrona Waters, by Lewis A. Hyde, 150 00—659 01

6,683 51

NEW YORK.

Brooklyn, Central Cong. ch. and so.	158.64; ditto m. c. 373.23; Union Cong. ch. and so. 39.94; Ch. of the Mediator, 14 37; Albro J. Newton, 100;	886 21
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Buffalo, Westminster Presb. church,	7 00
Catchogue, Samuel Whaley,	2 00
East Bloomfield, Mary Ann Dudley,	5 00
New York, William C. Hunter,	10 00
Northville, Cong. ch. and so.	51 00
Niagara City, 1st Cong. ch. and so.	25 00
Owego, a friend,	50 00
West Point, Rev. John Forsyth,	25 00—803 21

<i>Legacies.</i> —Buffalo, Mrs. Maria T. Burwell,	
by O. H. Marshall, Ex'r,	1,000 00
	1,800 21

PENNSYLVANIA.

Germantown, A. L. H.	25 00
Philadelphia, John Evans,	15 00—40 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 50; ditto	
m. c. 1216; Mrs. M. W. Burchard, 6;	67 78

TENNESSEE.

Greenville, Robert M. McKee,	10 00
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OHIO.

Ashtabula, W. M. Eames,	20 00
Bellevue, Elvira Boise, 15; S. W. Boise,	10;
Berlin Heights, Cong. ch. and so.	25 00
Charlestown, Cong. ch. and so.	12 00
Cleveland, Madison Avenue, Cong. ch.	8 25
and so.	4 00
Coolville, Mrs. B., in behalf of the absent ones, to const. Mrs. Lucy B. Adams, H. M.	100 00
Delaware, Welsh Cong. ch. and so.	20 00
Dresden, Mrs. Julia B. Humphrey,	10 00
Hartmar, Cong. ch. and so.	130 00
Kent, 1st Cong. ch. and so.	28 15
Lawrence, Betsey McGuire,	5 00
Milan, Presb. ch. and so.	38 00
Rockport, Cong. ch. and so.	3 75
Saybrook, Cong. ch. and so.	7 00
Wellington, Cong. ch. and so.	105 12
—, a friend,	5 00—519 27

<i>Legacies.</i> —Elisha Taylor, add'l, by J. W. Taylor, Ex'r,	
	143 57
	662 84

ILLINOIS.

Chicago, Union Park Cong. ch. and so. 1	
69; a friend, 6;	74 00
Dundee, Cong. ch. and so.	7 50
Galesburg, 1st Cong. s. s., for support of Monastir Preacher,	46 00
Ivanhoe, R. Osgood,	5 00
Macomb, Cong. ch. and so.	6 81
Oakida, Mrs. S. W. Ford,	10 00
Payson, Cong. ch. and so.	15 00
Seward, Cong. ch. and so.	45 00
Shabbona, Mrs. J. L. Greenfield,	2 00—210 81

MICHIGAN.

Ann Arbor, Cong. ch. and so.	69 92
Bridgehampton, Friends in Cong. ch.	1 80
Cooper, Cong. ch. and so.	5 40
Mattawan, Cong. ch. and so.	1 50
Wayne, Cong. ch. and so.	12 00—90 62

MISSOURI.

Greenwood, J. A. Ballent,	1 00
St. Louis, Pilgrim Cong. ch. and so., to const. U. C. FULLER, WILLIAM STORIE, MARY C. EDGELL, and ASAPH VAN A. BENEDICT, H. M.	574 20—575 20

MINNESOTA.

Afton, Cong. ch. and so.	11 00
Mankato, 1st Cong. ch. and so.	21 35
Minneapolis, Plymouth Cong. ch. and so. 17.06; 2d Cong. ch. and so. 5.30;	22 85
South Bend, Welsh Cong. ch. and so.	2 65—58 46

IOWA.

Danville, Cong. ch. and so.	7 00
Garnaville, Cong. ch. and so.	5 00
Gilman, Cong. ch. and so.	5 00
Grinnell, A. Whitcomb,	5 00
Laurens Ridge, German Cong. Ladies' Society,	7 00

Magnolia, Cong. ch. and so.	10 51
Marengo, Mrs. M. J. Pease,	1 00
Mitchel, Cong. ch. and so.	1 00
Montour, Cong. ch. and so.	18 40
Sherill's Mount, J. Reuth,	1 00—55 91

WISCONSIN.

Alderly, Gathered by Mrs. C. Hubbard,	6 00
Appleton, Cong. ch. and so.	21 00
Clinton, Mrs. William Bruce,	2 00
Ekhogn, 1st Cong. ch. and so.	7 67
Gene Lake, Presb. church,	40 00
Hartland, Cong. ch. and so.	10 00
Kenosha, 1st Cong. ch. and so.	12 75
Monticello, Presb. church,	4 40
Shullsburg, Cong. ch. and so.	5 55—109 87

NEBRASKA.

Blair, Cong. ch. and so.	3 50
Riverton, Cong. ch. and so.	8 00
Wilbur, Cong. ch. and so.	3 00—11 50

CALIFORNIA.

Los Angeles, Francis Wilson,	40 00
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COLORADO.

Denver, Rev. F. B. Perkins,	12 50
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WASHINGTON TERRITORY.

Attanan, E. S. Tanner and wife,	10 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, Upper Norwood, Farquhar House, Mrs. John E. Mills,	108 75
Zulu Mission, K.	16 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For Mrs. Edwards' school, South Africa, 391.30; for Miss Dr. Emma K. Ogden's personal and medical outfit, 450; for Miss M. E. Andrews' rent, North China, 162.50; for Miss H. G. Powers, Western Turkey, 185.72;	1,189 52

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	
(Of which from Woman's Board of the Pacific, Mrs. R. E. Cole, Treasurer, 775.63),	6,292 24

MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 1.12; Hallowell, Penny contribution in Cong. s. s. 35; Orono, Cong. s. s. 5.35;	41 47
NEW HAMPSHIRE.—Bedford, Presb. s. s., for scholar in Eastern Turkey, 58 60; Goffstown, Cong. s. s. 10; Kingston, Cong. s. s. 7.20; New Ipswich, Children's 14th Annual Fair, 6; Wolfboro, Anne S. Bandfeld, 50;	126 50
Vermont.—Granby, Cong. s. s. 13.75; Greensboro, Cong. s. s. 11; Randolph, Cong. s. s. 5;	29 75
MASSACHUSETTS.—Conway, Cong. s. s., for school in Ceylon, 20; Malden, Cong. s. s., for Harport Seminary, 25; Worcester, 1st Cong. s. s. 36; —, Little Arthur, 5;	86 00
CONNECTICUT.—Cong. s. s., for pupil at Harport,	40 00
PENNSYLVANIA.—Gouldtown, Cong. s. s.	8 00
ILLINOIS.—Princeton, Cong. s. s. 2.40; Sandwich, Cong. s. s. 51;	7 40
NEBRASKA.—Crete, Cong. s. s.	11 12

Donations received in October,	\$22,941 08
“ for the Debt, in October,	4,901 21
“ for Centennial, in October,	80 70

<i>Legacies</i> received in October,	\$27,622 94
	2,152 58
	\$29,775 52

Total, from September 1st to October 31st, 1878,	\$42,773 61
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